A COMPARISON OF THE STYLES

OF

GAUDENTIUS OF BRESCIA

(21 Tractates or Sermons);

THE DE SACRAMENTIS

(Ascribed to St. Ambrose);

AND

THE DIDASCALIA APOSTOLORUM;

OR

Fragmenta Veronensia

(E. Hauler).

BY

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Ph.D. (Lond.)

This Work gained the Ph.D. of London University.

PRICE 7/6

RISCA, MON.:
Yendall & Co., Ltd., Printers.

1924.

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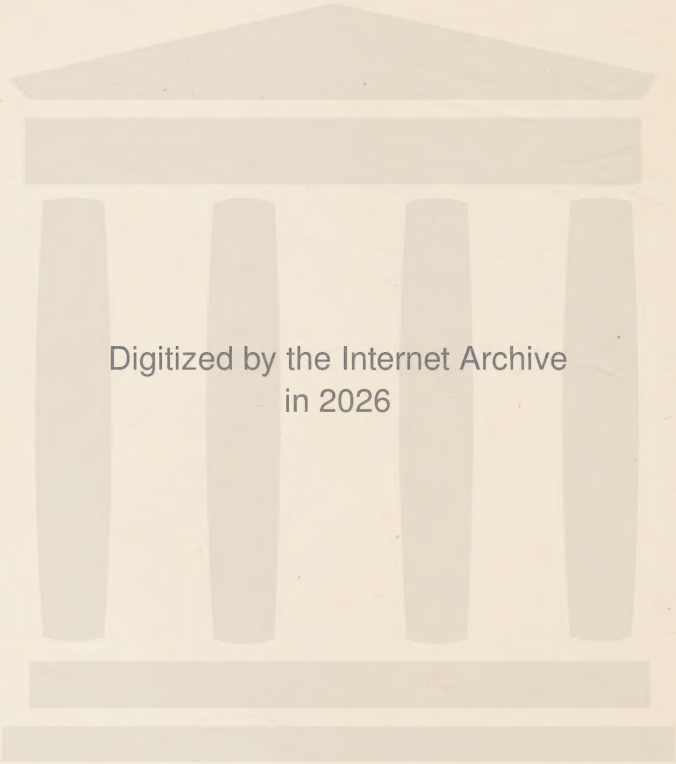
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Dedication

CONIUGI DILECTISSIMAE CUI PLURIMUM
DEBET HOC OPUSCULUM QUALECUMQUE
EST DEDICAT AUCTOR.

ERRATA.

Page 68, line 7: For *sid* read *sed.*
,, 74, ,, 22: For *pareceptione* read *praeceptione.*
,, 111, ,, 17: For *offendiculvm* read *offendiculum.*
,, 113, ,, 6: For *solicitudo* read *sollicitudo*
,, 113, ,, 27: For *pinquido* read *pinguido.*
,, 118, ,, 28: For *simulitudo* read *similitudo.*
,, 122, ,, 17: For *exterminato* read *exterminator.*
,, 130, ,, 3: For *supportee* read *supported.*
,, 130, ,, 28: For *Didasclaia* read *Didascalia.*
,, 141, ,, 15: For *umbraliter* read *umbratiliter.*
,, 142, ,, 12: For *salled* read *called.*
,, 142, ,, 36: Omit "(pp. 22 *et* 399)" and read after *quotations* on previous line, " pp. 22 et sqq. of this work."
,, 145, ,, 23: For *ni* read *in.*

ABBREVIATIONS.

Praef. = Praefatio ad Benivolum.

Tract. = Tractatus (Sermon).

C.A. = Constitutiones Apostolorum (P. de Lagarde).

De Myst = De Mysteriis (St. Ambrose).

Quotations from and references to the Didascalia follow Hauler's pages and lines.

Ecclesi = Ecclesiasticus.

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CONTENTS.

	PAGE.
Errata	2
Abbreviations	2
Preface	5, 6
Bibliography	7, 8
Syntax	9—21
Biblical Quotations	22—62
Style (Particles, Figures of Speech, Word-order, Passive Personal for Impersonal)	78—108
Language (Characteristic Words common to two or more of the Documents)	109—128
General Observations on the Texts (Gaudentius, Didascalia, De Sacramentis, A Textual Emendation)	129—160
Addenda (Miscellaneous)	161—170
Index Verborum et Materiarum	171—177
Index Textuum	178—180

PREFACE.

The three works whose style has been treated in the following chapters all emanate from a fairly restricted area of North Italy, including Brescia, Verona and Milan, and belong aproximately to the first half of the fifth century A.D., a period when classical Latin was rapidly discarding the rigidity of its syntax, accidence and vocabulary, and passing into that transition stage out of which it ultimately developed in Italy into Italian and in other countries into other derivative Romance languages.

The writings are all ecclesiastical as to their subject-matter; Gaudentius is one of the less known patristic writers and his literary remains consist of 21 tractates or sermons on various topics derived from the Old and the New Testaments. His thought, and to some extent his style, are admittedly influenced by S. Ambrose, for whom Gaudentius had a profound reverence. There are also distinct traces of the influence of Virgil and Cicero and Horace upon his writings.

The Verona Fragment or Didascalia Apostolorum is an exceedingly valuable work on account of the light which it throws on Christian origins and for the dialectical peculiarities which it exhibits. It was deciphered some 20 years ago by a German scholar, E. Hauler, and is preserved in the Capitular Library at Verona. Owing to the effects of time and weather this palimpsest is in parts almost undecipherable.

The other work, the De Sacramentis, was formerly ascribed to S. Ambrose, but its genuineness has recently been questioned by many scholars owing to its differences in style and vocabulary from those of S. Ambrose's genuine works, and to the fact that it bears a suspicious resemblance in subject-matter to a work by S. Ambrose, the De Mysteriis, treating of certain of the Sacraments. But there are certain indications that it belongs to the same period and region as the two other works.

My work is an attempt to bring out affinities and differences in the styles of the three writings mentioned and to elucidate

certain words, phrases and constructions more or less characteristic of the Latinity of that period and of that region of Italy. As the importance of pre-Hieronymian versions of the Bible is being to-day increasingly recognised, I have devoted a whole chapter to a comparison of certain typical quotations from these writers with the corresponding texts in the Vulgate. I have drawn special attention to words used for the first time, to dialectical peculiarities of vocabulary or construction and to features which are common to two or more of the writings concerned. I have taken the texts as they stand in Migne (for Gaudentius), in Rauschen's Florilegium Patristicum and Hauler's Didascalia, though all three texts are corrupt or conjectural in many places.

In the concluding chapter I enter with greater minuteness into a discussion of points of style peculiar to the separate authors, and give a summary of the life of Gaudentius together with further particulars as to the probable authorship or provenance of the De Sacramentis and the Didascalia.

January, 1924.

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(1) GAUDENTIUS; Bishop of Brixia (Brescia). b. 343. d. 410—27 (?). Twenty-one Sermons, printed in Migne's Patrologia, Vol. XX. (1864).

(2) DE SACRAMENTIS; Commonly attributed to S. Ambrose. Printed in the Florilegium Patristicum (G. Rauschen); Bonn, 1914.

(3) DIDASCALIA APOSTOLORUM, or Verona Fragment (Ed. Hauler), Leipsic, 1900.

SYNTAX.

Of the three literary documents named above the first two undoubtedly belong to the end of the fourth or the beginning of the fifth century A.D., (even if the second, as is probably the case, does not reproduce the actual words of St. Ambrose), while the precise date and *provenance* of the last are doubtful, though internal evidence would tend to support the view that it is contemporary with the other two and that it emanates from the same region of North Italy. Owing to the nature of the task with which I am presented I am precluded from treating any doctrinal or ecclesiastical issues and shall therefore confine myself rigidly to a linguistic and stylistic treatment of the theme suggested. My aim will therefore be first to offer examples from the three above-named documents of similarities and differences of vocabulary, syntax and idiom to be found in all three or in two of the three, and secondly to point out characteristics found separately in each. I shall first treat of Syntax, quoting examples of peculiar constructions which are common to all or some of the three and indeed to most of the Latin Patristic writers of the period.

Perhaps the most salient characteristic of the Latin of that period, and indeed of "late" Latin in general, was the tendency

which early manifested itself of breaking down the rigid rules of Syntax which were the normal constructions of classical Latin and which marked it off so decisively from other languages—I mean such typically Latin constructions as the Accusative and Infinitive, and the elaborate niceties of the Latin use of the Subjunctive Mood. By the third century certainly it had come to be recognised that a *Quod*-clause or a *Quia*-clause or a *Quoniam*-clause with the Indicative or with the Subjunctive might take the place of the stereotyped Accusative and Infinitive after Verbs sentiendi vel declarandi and after impersonal verbs or phrases. This usage is very marked in all three of our documents, e.g.

Quod or Quia and Indic. : Sometimes Quod, sometimes Quia is found with the Indic. in place of the classical Acc. and Infin. It is a curious fact that Gaudentius uses *quod* but not *quia*, whereas the Didascalia uses both, e.g., Didasc. p. 14, l. 28, Juvenis et testimonium habet . . . *quia* dignus *est* ad episcopatum, and p. 19, l. 19, and p. 20, l. 1, *Quod* enim non *potest* quis perire . . . . manifestum est; cf. p. 16, l. 4, 5, 7, Notum est omnibus . . . . *quod* hic in Gehenna *condemnatur*; cf. p. 49, l. 16, Nescis *quia* rationem reddere *habes* domino . . . . in die iudicii; cf. p. 67, l. 14, Scitote *quia dedit* legem. Also in Gaud., Tract. IX, § 290, Deinde quis nostrum . . . . , . cognoscere valuit *quod* . . . . . *fecerit* Deus coelum? cf. Tract. XVIII, § 350, Vis autem nosse, *quod* . . . . . *pervenitur*. Also in St. Ambrose (?) De Sacr. Bk. I, cap. 2, § 6, Audi, *quia* angelus *est* et ipse. Again in Bk. I, cap. 4, § 11, Illud promitto *quod* diviniora et priora sacramenta *sunt* Christianorum quam Judaeorum. Again in Bk. II, cap. 3, § 9, Nunc te consulo utrum credere debeas, *quia habes* praesentiam Trinitatis in hoc baptismate. Again in Bk. II, cap. 4, § 11, Vides ergo *quod* in cruce Christi omnium hominum *levatur* infirmitas. Again in Bk. II, cap. 5, § 14, Vultis scire *quia descendit* Spiritus? Audisti *quia* quasi columba *descendit*. Again in Bk. IV, cap. 2, § 5, Vis scire *quia* merentur? cf. Bk. IV, cap. 4, § 15, Sed post consecrationem dico tibi *quia* iam corpus *est* Christi.

Quoniam and Indic : occurs twice in Gaudentius but I have not come across a single instance in the De Sacram. though it is common in the Didascalia. The two examples from Gaudentius

are in Tract. IX, § 290, Quis enim nostrum sine architriclino Moyse discere potuit *quoniam* Dominus Deus noster, Deus unus *est* et non dii ? and in Tract. XVII, § 338, Sufficiat nobis *quoniam* sancti Thomae curiositas, ambiguitatis futurae scrupulo *satisfecit*. In the Didascalia the only example I can trace is on p. 95, l. 33, sqq, Scientes *quoniam* contradictores . . . .Christo *restiterunt*.

Quod and Quia and Subj. : Examples of this construction are frequent in Gaudentius and in the De Sacramentis but do not appear often in the Didascalia. I give the following as characteristic examples from Gaudentius; Tract. III, § 250, Solus plane Lucas evangelista memoravit praeteriens *quod* . . . . Dominus Jesus in templo *repertus sit* a parentibus; cf. Tract. XI, § 301, Memini me superiore tractatu . . . . pollicitum *quod*, adiuvante Domino, plenius *explanaturus essem* ; cf. Tract. XIX, § 359, Simulque hoc in loco et illud Ariani considerent *quod* dubiis in fide Christi, exitialis quaedam *sit parata* submersio; cf. Tract. IV, § 251, Evidenter probantes *quod* immolatio carnis et sanguinis umbraliter iussa, recte *cessaverit* adveniente Agno Dei Christo. Quia for quod appears in Tract. III, § 248, An fortasse putamus *quia*, si poenituissent Israelitae, aliter omnipotens Filius Dei salvare non *potuerit* mundum ? The De Sacramentis contains numerous examples, e.g., Bk. I, cap. 3, § 9, Nec hoc possum dubitare *quod* in animum vestrum non *potuerit* cadere quod cecidit in illum Syrum Naaman; cf. Bk. I, cap. 6, § 21, Tuum est, ubi constringeris, credere *quod evadas*, non murmurare: cf. Bk. I, cap. 6, § 22, Vides *quod* per spiritum sanctum et per aquam typum baptismatis *demonstraverit* ; cf. Bk. III, cap. 1, § 2, Habes in Actibus Apostolorum *quod* ille versiculus . . . . ad resurrectionem spectare *videatur*. And again in the same section, Namque sanctus apostolus Petrus in Actibus Apostolorum sic interpretatus est, *quod* tunc . . . . patris vox *resultaverit* (Petrus is a mistake for Paulus); cf. Bk. IV, cap. 2, § 5, Vis scire *quia concupierit* ? Here the Subjunctive with quia follows almost immediately after the Indicative with quia and in exactly the same sense and indeed after the same governing sentence, viz., vis scire ? cf. for the Subj., Bk. IV, cap. 4, § 19, Ergo didicisti, *quod* ex pane corpus *fiat* Christi, where it is immediately

followed by the Indic. in Et *quod* vinum et aqua in calicem *mittitur*. In the Didascalia one example occurs on p. 62, l. 9-10, Dicentes *quia* qui non nubet castitatem *studeret*.

The Acc. and Infin. was often a stumbling-block even to the Romans themselves, especially when used in the passive, and the difficulty became more complicated when the verb happened to govern a dative case or to lack a supine. Hence post-classical Latin soon developed a tendency to reduce these verbs to the normal type, i.e., to make them govern an accusative so that they might be constructed personally in the passive. Thus in the Didascalia and occasionally in Gaudentius and quasi-Ambrose we find such verbs as *fruor*, *utor*, *noceo*, *indigeo*, *egeo*, *benedico*, *studeo* and *convenio* (in the non-classical sense of *convoco*, to call together) taking the accusative, while *iuvo* and *iubeo* are made to conform to the classical *impero* by taking a dative. *Persuadeo* and *suadeo* are used personally in the passive, and there is a tendency to use the infinitive after such verbs instead of a clause with ut or ne. The following are examples of verbs used with constructions characteristic of late Latin and for the most part unknown or very rare in the classical period :—

Ambulo with acc. is found once in Gaudentius, viz. in Tract. XI, § 302, Jam *mare* pedibus *ambulaverat*. This use is found very rarely in classical writers.

Constitutus : Among words used in a peculiar sense and found in all three documents there is one which is very common, viz. *constitutus* (or more rarely *positus*), as a substitute for the pres partic. of the verb *sum*, and this usage has already been commented on by Dr. Souter and other scholars (Souter : *Ambrosiaster*). The lack of a pres. partic. of the verb *sum* seems to have been felt by writers early in the post-classical period, and various devices were adopted to supply this deficiency. To take instances from the Didascalia, first, vide p. 12, l. 17, Oportet enim te *constitutam* fidelem ab omni parte oculorum aspectum et conventionem quae in tali balneo fit, fugire (= fugere). The Greek equivalent in the C.A. shows quite clearly that *constitutam* was regarded as the equivalent of a missing pres. partic., viz. πιστὴν οὖσαν, cf. p. 15, l. 35, Nam et Salomon duodecim annorum *constitutus* regnavit in Istrahel, where the corresponding Greek is Σολομὼν δωδεκαετὴς . . . . ἐβασίλευσεν.

A few lines further down the writer uses a whole temporal clause instead of *constitutus* to express the same idea, viz, Similiter, et Iosias *cum esset septem annorum*, regnavit; cf. p. 18, l. 5-8, Si autem viderit hic, qui peccat . . . . gregem mundum *constitutum* (Greek C.A. ὕπαρχον); cf. p. 116, l. 11-12, Si quis vero in navigio vel in aliqua necessitate *constitutus* ignoravit diem. *Positus* occurs on p. 49, l. 21, Vides fratres in infirmitatibus *positos*

In the De Sacram., the foll. occur, Bk. I. cap. 2, § 6, Si hic corpus est Christi hic et angeli *constituti* sunt, where *constituti* is a mere redundancy; cf. Bk. I, cap. 5, § 15, Vide, quia omnis iustitia in baptismate *constituta* est; cf. Bk. II, cap. 3, § 8, Non dico captivitatem sub hoste aliquo populo *constitutam*. The variant *positus* in exactly the same sense occurs in Bk. VI, cap. 3, § 12, In populo licet *positus*, tamen in interiore homine arcanum tuum secretumque conservas.

The foll. occur in Gaudentius, who uses the word constantly: Tract. VII, § 265, Denique sancto David non imputatur ad peccatum, quod in necessitate famis *constitutus* manducaverit sanctos panes, quos non licebat manducare nisi solis sacerdotibus; cf. Tract. IX, § 284, Quoniam homo in honore *constitutus* non intellexit (Ps. xlix). Here the Vulg. for *constitutus* has "quum esset" ("man being in honour hath no understanding"); cf. Tract. XII, § 309, Potestas tenebrarum quippe hujus mundi est, vel hominum mundanorum, qui in tenebris perfidiae *constituti*, lumen nolunt aspicere veritatis ("who being in the blindness of unbelief have no wish to see the light of truth.") cf. Tract. XIII, § 318, Qui cum venerit in majestate sua (Matt. xxv.) regnum coelorum largietur in parte dextera pro merito *constitutis* nutritoribus inopum. Also in the next paragraph, § 319, Qui viderit fratrem in necessitate *constitutum* et clauserit viscera sua ad eum, non est charitas Dei in illo (1 Jno. iii. 17) where the Vulgate reads, "necessitatem habere"; cf. Tract. XIV, § 323, Caeterum qualiter propheta in corpore *constitutus*, vel in coelum ascensurus erat, vel in infernum descensurus, etc. ("But in what sense was the prophet [i.e. the psalmist] *being in the* body, to ascend into heaven? etc.") A few lines lower occurs another instance, Alas fidei mens credentis assumit ut, ... totus in spiritu *constitutus*, possit comprehendere cum omnibus sanctis, etc.;

cf. Tract. XIX. § 361, Hoc, inquit, sentite in vobis quod in Christo Jesu : qui in forma Dei *constitutus*, rapinam non arbitratus est quod esset aequalis Deo. Here the Vulgate has " qui cum esset " for *constitutus*, and " esse se aequalem " as the object of " arbitratus est " ; cf. Tract. XIX, § 364, Jam Deus in aeterna Patris gloria *constitutus* sine fine regnaret ; cf. Praef. § 223, Denique in doloribus *constituto* exprobrantur opera ; cf. Praef. § 225, Inter tentacula *constitutus*, etc.

As in the De Sacram. *positus* occurs often for *constitutus* in Gaudentius ; cf. Tract. IX, § 283, Id est Gentilibus, qui prius in superstitione *positi*, canum more consueverant immundum sanguinem . . . . lambere victimarum ; cf. Tract. XV, § 329, Potuit et Machabaeis tunc sub lege *positis* interitum parare ; cf. Tract. XIX, § 363, In hoc mundo *positus* ; cf. Tract. I, § 233, Extra sanctum locum Ecclesiae in longinquo *positos* ; cf. Tract. VI, § 261, Ut animas in inferno *positas* visitaret.

Convenio is once used in the Didascalia in the unusual transitive sense of *convoco*, to summon. Vide p. 103, l. 15, Quique cum nominatus fuerit et placuerit omnibus, *conveniet populum* una cum praesbyterio . . . . die dominica. There is a curious parallel to this transitive use of convenio in De Sacramentis, Bk. V, cap. 4, § 28, dealing with the forgiveness of sin, viz. Si dimiseris, bene *convenis* ut dimittatur tibi ; si non dimittis, quomodo *eum convenis*, ut dimittatur tibi ? where convenio means " to sue, petition."

Fluo with acc. occurs in Tract. XVI, § 333, Illius (terrae) *fluentis lac et mel*. An exact parallel occurs in the Didasc., p. 112, l. 12, Quam dixit terram *fluentem lac et mel*. The only other instance I know comes from Claudius Claudianus c. A.D. 400, a contemporary and neighbour of Gaudentius.

Fragro occurs in the De Sacram., Bk. IV, cap. 1, § 4, In secundo quoque tabernaculo est thymiamaterium quod *bonum odorem fragrare* consuevit.

Fruor is used in the quotation from Proverbs vii. with an accusative, viz., p. 8, l. 24 (Hauler's text), Veni, et *fruamur amicitias* usque ad lucem, where the Vulgate has fruamur *cupitis amplexibus* (let us enjoy desired embraces).

For **Indigeo and Egeo** with the acc. cf. p. 10, l. 14-15, Multa stulta et saeva *indigens panem* efficitur ; cf. p. 69, l. 29, Non enim *sacrificia egebat* Dominus.

Indulgeo : The most curious example I have noticed of an intransitive verb classically governing a dative but in Gaudentius used transitively in the passive is to be found in Tract. IX. § 290, Deinde quae fuerit prima *indulti* beatitudo paradisi. (What was the first joy of Paradise conferred upon them ?).

Jubeo and Dat : Didascalia, p. 115, l. 20-21, *iubens terrae* omnes fructus adferre.

Juvo governs the dative (like classical subvenio and succurro) on p. 19, l. 9-10, Sed vos *iuvate infirmis* et *periclitantibus* et *errantibus*; cf. p. 53, l. 27, Sibi *iuvare*.

Misereor is found in the Didascalia with the acc. and with the dat. (instead of the more familiar genitives after locutions expressing to pity, remember and to forget) e.g., p. 34, l. 6, Et exaudivit vocem ejus Dominus et *miseritus est eum*; cf. p. 15, l. 11-12, for the dative, Beati misericordes, quia *ipsis miserebitur* Deus. It is worthy of remark that this is also the reading of the Codex Veronensis, the Vulgate being " quoniam ipsi misericordiam consequentur " (for they shall obtain mercy).

Noceo is used similarly; cf. p. 3, l. 24, Eos qui *vos nocent*, nolite renocere, and in l. 25, *Noceam inimicum* meum, quoniam *me nocuit*; cf. p. 19, l. 1, Neque enim Judas *nos nocuit*, cum nobiscum oraret, sed solus periit; cf. p. 117, l. 36, Post hoc non potest *eum nocere*.

Operio (to cover, clothe) is used on two successive pages, once with the acc. (double) and once with the abl., e.g., p. 20, l. 7, Et nudum *operiet tunicam* (" and shall clothe the naked with a garment "), where *operire* conforms to the classical rule of two accusatives after verbs of concealing, asking and teaching; but on p. 21, l. 36, the reading is nudum operuit vestimento, which happens to be the Vulgate reading as well.

Opus habere : Just as *indigeo* and *egeo* are constructed with an acc. instead of an abl., as shown previously, so we find a periphrasis of the same verbs used in the Didasc. and in the De Sacram. with an acc., e.g. in the Didascalia, p. 28, l. 10-11. Non enim *opus habent* (h)ii, qui sani sunt, *medicum*, sed qui male habent (Matt. ix. 12) where the Vulg. has " Non est opus valentibus medicus, sed male habentibus". The readings of the same dictum in the Codex Veronensis of St. Mark and St. Luke have " non *egent* . . . . *medicum*," an interesting fact. In the De Sacram.,

Bk. VI, cap.4, § 16, we find Si aliquem rogas, qui cito audit, non *opus* putas esse *clamorem*, where however the acc. clamorem may be otherwise explained.

Pluo occurs in Gaudentius, Tract. X, § 294, Ipse super quattuor urbes Sodomorum . . . . *sulphur* et *ignem* de caelo contra morem *pluit*. The commoner construction is with the abl., though the acc. is found in Livy and once apparently in Cicero. Several other Livian constructions are found in these writers as I shall presently try to show; cf. Tract. X, § 294, Ipse *pluit manna* cibum . . . . qui *ignem pluerat*.

Praecipio, and permitto are also used with the prolative infinitive (instead of with ut and Subj.), or personally in the passive. The foll. are from Gaudentius, Tract. V, § 256, Ita Legis divinae praecepta, quibus gressus nostrarum mentium *munire praecipimur* repugnant et serpenti diabolo, etc. Also in Tract. XIII, § 320, Si omnia *erogare praecipimur*, advertamus, quis reatus exspectet eos atque eas, quibus sericae et purpureae et auratae vestes in usu sunt, si nudos qualicunque indumento non texerint ("If we are bidden to give everything, let us beware what punishment awaits those men and women who use silk and purple and golden garments if they do not clothe the naked, etc.") There is an example in the De Sacram., Bk. II, cap. 1, § 1, Ideo dominus ut vidit hominum pullulare delicta, iustum solum cum sua progenie reservavit, *aquam* autem supra montes quoque *exire praecepit*.

For *Permitto* used in a similar way cf. Tract. XIII, § 319, An existimatis quod Deum diligat tepidus ac negligens Christianus qui idola in possessionibus suis *coli permittit*. There is an instance of the passive in Tract. XV, § 328, Humana conditio . . . . proprii arbitrii libertati *permissa*. There is another instance of the infinitive after *permitto* in Tract. XVIII, § 350, Gravis pecuniarum sarcina est quae tenacium sui mentes avaritiae pondere ad terram deprimit nec *emergere* ad superna . . . . omnino *permittit*; cf. Tract. XV, § 327, In gregem *permisit* ire porcorum; cf. Tract. XVIII, § 351, Videns ergo Deus in tantum daemonis audaciam prorupisse ut quos correctionis causa tentare solum *permissus fuerat*, usurpaverit . . . . comminatur illi expulsionem; cf. Didasc. p. 17, l. 31, Et *permittit* eum in ecclesia manere, and p. 45, l. 10, Qui non *permittit* sobrios esse in domino.

Regno takes the dat. in Didasc on p. 39, l. 13-14, Si enim ibi, cum *tantae multitudini regnaret* . . , scriptum est. Here it conforms to the construction of classical *impero*. But on p. 40, l. 25, sqq., it takes the *genit.* (apparently a Graecism), Ille quidem qui diademam portat, rex, *corporis solius regnat* . . . . Episcopus autem et *animae* et *corporis regnat.*

For **Studeo** vide Didasc. p. 62, l. 9-10, *Castitatem studeret,* and infra, l. 25, Alius quidem *castitatem studebat.*

Suadeo and Persuadeo used personally in the passive. The foll. occur in the Didasc. p. 35, l. 13-14, Peccabis in dominum Deum, quoniam non *es(t) persuasus* nec credidisti salvatori Deo nostro ut faceres, sicut ille fecit in ea muliere quae peccaverat; cf. p. 59, l. 21, Et vos *persuasi* estis; cf. Didasc. again p. 59, l. 17. *Persuasos* cordibus. In Gaudentius I have noticed only these instances, viz., in Tract. VII, § 267, Videte itaque, ne vel in modico *suadeamini* acquiescere aut errori Gentilium, etc. Again in Tract. XVII, § 342, Cogitandum illis esse iuventutis suae florem, et iucunditatem lucis huius ac vitae, *quam* sine respectu ullius rationis imprudentes *amittere suaderentur.*

Tremo with acc. occurs several times in the Didascalia, p. 15, l. 6-7, Super quem respiciam nisi super mansuetum et quietum et *trementem verba* mea semper (Is. lxvi. 2); cf. p. 59, l. 18, Sicuti et daemones *trementes nomen eius.* This construction is also found rarely in Livy, Horace, Ovid and Virgil.

Triumpho with acc. and even in the Passive is found several times in Gaudentius, e.g., in Tract. X, § 297, Ut die tertia resurgendo exceptam *triumpharet mortem*; cf. Tract. XII, § 311, Cavendum plane nobis, fratres charissimi, ne victoriam Christi, qua *diabolum triumphavit* . . . . nostro vitio irritam faciamus; cf. Tract. XIX, § 358, Sed *triumphato diabolo* statim succedunt Christo tanquam Deo servientium ministeria angelorum. In Dr. Souter's *A study of Ambrosiaster* the foll. additional exs. are quoted: "Ut gloriam diaboli quam de *triumphato homine* quaesierat inaniret (deus) 103D; *triumphata morte* Quaes. 112; perhaps elsewhere also." Dr. Souter thinks the 'Ambrosiaster' Commentaries on St. Paul's Epistles and the Pseudo-Augustinian Quaestiones Veteris et Novi Testamenti are by the same hand, that of Hilary, the Layman. There are, however, several instances

of this transitive use of *triumpho* even in classical writers, e.g. Ovid, Am. i. 15, 26, has the following :

Tityrus et fruges Aeneiaque arma legentur,
Roma *triumphati* dum caput *orbis* erit.

It is not uncommon in Tacitus and occurs also in Virgil Georg. iii. 33 :

Addam urbes Asiae domitas pulsumque Niphaten,
Bisque *triumphatas* utroque ab litore *gentes*.

And Horace, Od. iii. 3, has *triumphatis . . . . Medis*.

The Didascalia has a good example on p. 10, l. 8-10, Discamus igitur et *eas* quae tales sunt, quomodo *triumphat* per ipsam Sapientiam sanctum verbum. (" Let us learn therefore how the Holy Word triumphs over those women by the same [ipsam = eandem] wisdom, i.e., by the Bk. of Proverbs.")

The use is found in S. Ambrose's Martyr Hymn :

Perfecta Christi caritas
Mundi *triumphat* principem.

Also *In Ps. cxvii.* : Christus in se voluit principem mundi fallere, in discipulis *triumphare* ; cf. also *De Job* ii. 26, *triumphaverunt* populum.

Utor is often used with the acc. in the Didasc. ; vide p. 6, l. 21, *Balneas viriles utere* ; cf. p. 9, l. 15, Insipientiae enim pedes deducent eos qui *utuntur eam*, cum morte in infernum (a paraphrase or older version of Vulgate Prov. v. 5) ; cf. p. 40, l. 37-8, Et ipse (episcopus) *utetur ea* (i.e., dona) ; cf. p. 61, l. 4, Ut *profetas* non *utantur* ; cf. p. 12, l. 10, Si autem non est balneum muliebre *quod utaris* ; cf. Didasc., p. 77, l. 4, Romani *legem utuntur* ; cf. p. 78,l. 10, Si . . . evangelicam *formam utamur*.

The verb Sum and participles instead of a simple finite verb. The inelasticity of the Latin tenses gave rise in post-classical times to periphrases especially where the ideas of continuous time or a permanent state were intended. In the Didascalia we get the

Pres. Partic. and Sum on p. 29, l. 29-30, Et cum non *fueris cooperans* eis ; cf. p. 50, l. 13-14, Secundum multitudinem ecclesiae *sufficientes erunt*. The same construction occurs on p. 112, l. 25, Praesbyteri vero si non *fuerint sufficientes*, teneant calices ; cf. p. 65, l. 13, Populus non Christo *credens est* ; cf. p. 89, l. 15, Ipse ergo qui *potens est* aperire aures cordis vestri. It

is worthy of remark that Gaudentius also has the participle *sufficiens* with a tense of the verb *sum* in Tract, IX, § 285, *Erat* autem mensura aquae ad abluendum corpus *sufficiens* vel duae metretae vel tres, pro quantitate scilicet magnitudinis corporum. The same usage occurs again in Tract. XIII, § 320, Deus noster *potens est* et illis dare sicut et tibi : where potens est — potest. It occurs again, in an even more conspicuous form, in Tract. III, § 246, Mundi vero natalem cum dico, nostrum dico, qui renati sumus in Christo, qui *eramus* ante *viventes* quidem peccato, mortui autem justitiae. The construction is found also in the De Sacram., Bk. IV, cap. 5, § 23, Ergo videte quantis generibus *potens est* sermo Christi universa convertere; cf. Bk. V, cap. 4, § 30, *Potens est* autem dominus, ... tueri at custodire vos adversum diaboli adversantis insidias.

Another syntactical feature of writers of the period we are considering was the tendency to break away from the rather rigid rules which governed the use of the Subjunctive Mood in classical writers. The Indicative often supplanted the Subjunctive Mood, e.g., in

Indirect Questions : Vide Didasc., p. 10, l. 8-10, Discamus igitur et eas . . . . quomodo *triumphat* . . . . sanctum verbum ; cf. p. 120, l. 3-4, Nescitis enim qua hora *venit* (Matt. xxiv, 42). Here the Vulgate reading is *venturus sit* ; cf. p. 42, l. 4-6, Diaconus requirat ab ea si adhuc virum *habet* (C.A. εἰ ὕπανδρος . . . . ἐστί) Here there is another anomaly in the use of si for utrum.

Gaudentius has a curious quotation from the Septuagint version of Is. xxx. 15, in Tract. I, § 236, Cum conversus ingemueris, tunc salvus eris, et scies ubi *eras*—a reading bearing little resemblance to the Vulg., Si revertamini et quiescatis, salvi eritis. The De Sacram. has at least one example in Bk. IV, cap. 5, § 23, Ergo videte quantis generibus potens *est* sermo Christi universa convertere.

Ut . . . . Non (Final) for Ne occurs in the Didasc. several times, e.g., p. 38, l. 14, Episcopus enim unicuique dat secundum dispensationem *ut non* unus aut frequenter et in ipso die . . . . *accipiat*. Again on p. 43, l. 9-11, Tu, episcope, ... ex toto corde fac . . . . *ut non fiat* aput homines a te personarum acceptio (cf. ἵνα . . . . . μή) ; cf. Didasc. p. 28, l. 17.

Ut non incurras in hunc (sic) verbum; cf. Didasc. p. 117, l. 10-11, Nolito effundere *ut non* spiritus alienus . . . . illut *delingat*. There is a somewhat similar instance in Gaud., Tract. XVIII. § 351, Nulli praejudicaturus, qualiter interpretari voluerit, modo *ut* explanatio ejus traditionem fidei apostolicae *non infringat*. This may be explained in two ways, either (a) as a faulty Final clause, or (b) as a Conditional negative clause, in which *ut non* stands for *ne*, i.e. "provided the explanation do not infringe the traditional apostolic faith." Whichever it may be, it is irregular from the classical point of view. A genuine ex. of *ut non* for *ne* occurs in Tract. VIII, § 272, Cave solum *ut* aliter *non* derelinquas fidem, ut a fornicationibus fugias.

Certain conjunctions employed in unusual senses or with un-classical constructions in all or some of our authors also demand consideration, viz.:

Quando as a temporal conjunction is found in all three documents, e.g. in Didasc., p. 107, l. 21, *Quando* hoc *facitis*, meam commemorationem facitis (apparently an old reading of 1 Cor., xi. 23-5). It is found several times in Gaudentius and in the De. Sacram, e.g. in Gaudentius, Tract. I, § 234, Exodus ergo beate atque perfecte consummatur in nobis *quando* verus Moyses de Jordanis aqua sumptus . . . . Dominus noster Jesus Christus . . . . per aquam baptismi de captivitate Pharaonis diaboli *educit*: cf. Tract. XIX, § 359, *Quando* surgens *imperavit* vento et mari et *facta est* tranquillitas magna: cf. Tract. X. § 296, Requievit plane tunc etiam Dei Filius . . . . *quando* . . . . die septima . . . . *requievit* sepultus. In the De Sacram. it is quite common, e.g. Bk. II, cap. 3, § 8, Diximus figuram praecessisse in Iordane, *quando* Naaman leprosus ille *mundatus est*. Again in the next section, Ergo . . . . habes . . . . tertium genus, *quando* in mari rubro *baptizati* sunt patres: cf. Bk. III, cap. 1, § 3, Hoc est *quando redemisti* populum, *quando* ad caeli regnum *vocasti quando implesti* voluntatem meam, probasti meum esse te filium: cf. Bk. III, cap. 2, § 12, Ergo *quando dedisti* nomen tuum, tulit lutum et linivit super oculos tuos: cf. Bk. IV, cap. 3, § 12, Et iterum sine patre natus est *quando natus* ex virgine *est*. Of course, such uses of *quando* are occasionally found even in classical writers, especially in Livy, but they are not quite normal.

Non, Nec are used for Ne, Ne-ve with the Jussive or Optative subj. in the De Sacramentis and in Gaudentius and rarely in the Didascalia. The foll. are from Gaudentius: Tract. VIII, § 279, *Nec* Legem litteras *existimes* esse temnendam; Tract. XVII, § 338, Informare . . . . voluit omnes postea credituros ut populus noster . . . . fidem commodet *nec exigat* in carne conspicere . . . Tract. XVIII, § 352, *Nec mireris* si debitorum remissionem taliter mentiatur hominibus quos hac arte subtilius conatur occidere; Tract. XIX, § 366, *Nec* sibi aliquis de salute propria . . . . *blandiatur*. The foll. are from the De Sacramentis, Bk. I, cap 6, § 21, Vide, *non* te *provocet* quia exaudite sunt; Bk. V, cap. 4, § 29, Non dicit: *Non inducas* in tentationem; Bk. VI, cap. 3, § 13, *Non* te perfunctorium *videat* ille cui te placere desideras.

This use of *non* for *ne* is also characteristic of St. Ambrose's De Mysteriis, e.g. Cap. II, § 6, *Non* specie tibi aestimandus *sit*, sed munere; cf. De Mysteriis, cap. III, § 15, *Non* ergo solis corporis tui *credas* oculis. Again cf. De Myst. cap. 5, § 27, *Non* merita personarum *consideres* sed officia sacerdotum. In the Didascalia it occurs on p. 67, l. 37, Qui autem convertentur de populo ut credant Deo . . . . iam priorem conversationem *non teneant*; cf. for *nec*, p. 3, l. 14, *Nec* tu proximi tui mulierem *adtendas* in malo. Again in l. 15, Non vis palleum (sic) tuum ab alio tolli; *nec* tu alio *tuleris*.

Si with Subj. for Utrum with Subjunctive in an Indirect Question occurs once in the De Sacramentis and once in the Didascalia. In the De Sacram. it occurs in Bk. II, cap. 7, § 21, Tertio interrogatur a Christo *si* Christum *amaret*. In the Didascalia it is to be found on p. 35, l. 19, Scrutator autem cordis interrogabat eam *si condemnassent* illam praesbyteri, alluding to the well-known passage in St. John dealing with the woman taken in adultery.

BIBLICAL QUOTATIONS.

All three works contain rather copious Biblical quotations, but it is not often that the same quotation is found in any two of the writers and hardly ever in all three. The chief interest in these Biblical references lies in their conformity to or divergence from the Vulgate. The departures from the Vulgate are obviously more interesting and more important than the agreements, but it is not always safe to assume that such quotations are copied literatim et verbatim from pre-Jeromian or Old Latin versions, for some of them, especially the shorter ones, may be and probably are from memory. For the longer and less familiar quotations the writers would probably take the trouble to "verify their references," but for the shorter to trust to their memories. This seems to be especially true of Gaudentius, who has at least in one case given us two versions of the same passage in slightly different forms as though he were relying on his memory. Some of the quotations, where they differ from the Vulgate, agree with the Codex Veronensis or the Codex Brixianus—a fact of some importance. The Vulgate readings are from the Sixtine and Clementine versions, corrected by Wordsworth and White.

Prov. vi, 14.

Gaud., Tract. XV, § 328.

Mel enim *distillat a* labiis mulieris *meretricis*, quae ad tempus impinguat fauces *suas*; *novissimum autem amarius* felle invenies, et *acutius gladio utraque parte acuto*.

v.l. novissime.

Didascalia, p. 8, l. 11, sqq.

Mel enim *destillat de* labiis mulieris *meletricis*, quae ad tempus *quidem* inpinguat fauces *tuas*; *postea vero amariorem* felle invenies *illud* et *acutiorem magis quam gladius bis acutus*.

Vulgate :

Favus enim distillans labia meretricis . . . . *novissima* autem illius amara quasi *absynthium*, et acuta quasi gladius *biceps*.

St. Matt., xxvi. 26-28 ; (cf. 1 Cor. xi. 23-25 ; St. Luc. xxii. 19).

De Sacramentis Bk. IV. c. 5 § 21.	Vulgate.
Accipite et *edite* ex hoc omnes ; hoc est enim corpus meum, quod pro *multis* confringetur.	St. Matt., xxvi, 26. Accipite et *comedite :* hoc est corpus meum.
Didascalia, p. 107, l. 17, sqq.	St. Matt., xxvi, 28.
Accipite, *manducate* ; hoc est corpus meum, quod pro *vobi :* confringetur.	Hic est *enim* sanguis meus novi testamenti, qui pro *multis effundetur* in remissionem peccatorum.
Didascalia, p. 107, l. 20	1 Cor., xi, 24,
Hic est sanguis meus, qui pro *vobis effunditur* ; quando hoc facitis, meam commemorationem facitis.	Quod pro nobis *traditur*.

Vulgate, Cor., xi, 24, has "hoc facite in meam commemorationem," as also has St. Luke, loc. cit. Wordsworth and White's Vulgate reads *effunditur*.

Exod. xii, 15.

Gaud. Tract. VII, § 263-4.	Vulgate
Septem diebus azyma *edetis :* a primo autem die *exterminabitis fermentum* de domibus vestris : *omnis* qui	Septem diebus azyma *comedetis :* in die primo *non erit* fermentum in domibus vestris : *quicunque* comederit *ferment-*

manducaverit fermentum a primo die usque in septimum diem, *disperiet* anima *illius ex* Israel ; cf. Gaud., Tract. VII, § 266, Septem diebus azyma edetis : a primo autem die exterminabitis *fermentum* de domibus vestris : omnis qui manducaverit *fermentatum* a primo die usque in septimum diem, *disperibit* anima *illa* ex Israel.

atum, peribit anima *illa de* Israel, a primo die usque ad diem septimum.

Note : *Periet* for *peribit* occurs in the Didascalia, p. 55, l. 4 and l. 11, in a quotation from Is. xxvi, 18, where the Vulg. differs toto coelo ; cf. *transiet* for *transibit* on p. 10, l. 2, and on p. 68, l. 40, Iota, id est unus apex, non *transiet* a lege, where the Vulgate has *praeteribit* (St. Matt., v. 18). It is noteworthy, too, that *exiebat* occurs for *exibat* in the Codex Veronensis, St. Luke, iv, 41. The slight differences in Gaudentius' versions of Ex. xii above are also remarkable and seem to indicate either that he used two different versions or that he was relying on his memory. In the next section, viz., § 267, Gaudentius' version of 1 Cor. v, 7-8,. differs in one or two places from the Vulgate, e.g.:

Gaudentius	Vulgate
Expurgate vetus fermentum ut sitis nova conspersio, sicut estis azymi. *Nam* et pascha nostrum immolatus est Christus. Itaque *diem festum celebremus*, non in fermento veteri, neque in fermento malitiae et nequitiae : sed in azymis sinceritatis et veritatis.	Expurgate vetus fermentum ut sitis nova conspersio, sicut estis azymi. *Etenim* pascha nostrum immolatus est Christus. Itaque *epulemur*, non in fermento veteri, neque in fermento malitiae et nequitiae : sed in azymis sinceritatis et veritatis.

Note : Wordsworth and White's Vulgate reads *consparsio*.

St. Matt., ix, 12.

Gaud., Tract. VIII, § 269.	Vulgate
Non erat opus *sanis medico*, sed male habentibus.	Non est opus *valentibus medicus*, sed male habentibus.

Didascalia, p. 28, l. 10-12	Cod. Ver.
Non enim *opus habent* (h)ii qui *sani* sunt *medicum*, sed qui male habent.	Non est opus *sanis medicus* sed male habentibus. Wordsworth and White's Vulgate has *medico* for *medicus*.

N.B.—Gaudentius has a habit of throwing the 'direct' words of the original into a quasi-indirect form, e.g., the above quotation appears in Tract. XIX, § 366 as Non *est* opus, etc.

St. Matt., xviii, 19 and xxi, 21.

A conflation of the two passages.

Didascalia, p. 45, l. 33, sqq.	Vulgate, St. Matt., xviii, 19.
Duo si *convenerint* in unum et dixerint monti huic : Tolle et *mitte* te in mari, fiet. Note : Codex Veronensis has *convenerit* (impersonal) and *mittere*.	Si duo ex vobis *consenserint* super terram . . . . fiet illis a patre meo. St. Matt., xxi, 21. Sed et si monti huic dixeritis, Tolle et *jacta* te in mare, fiet.

St. Matt., xi, 28-30.

Didascalia, p. 41, l. 23, sqq.	Vulgate.
Venite ad me omnes, qui laboratis et onerati estis, et ego *repausabo* vos. Tollite iugum meum super vos et discite a me, *quoniam mansuetus* sum et humilis	Venite ad me, omnes qui laboratis et onerati estis, et ego *reficiam* vos. Tollite iugum meum super vos et discite a me, *quia* mitis sum et humilis corde, et invenietis requiem animabus

corde, et invenietis requiem animabus vestris : iugum enim meum suave est et onus meum leve est.

N.B.—Elsewhere in the Didascalia the word *vos* precedes repausabo, as though the writer quoted ex memoria.

vestris. Jugum enim meum suavé est, et onus meum leve.

St. Matt., xx, 26-28.

Didascalia, p. 50, l. 29, sqq.

Qui vult esse inter vos maior, sit vester *diaconus*, et qui vult esse inter vos primus, *sit* vester servus, sicut filius hominis non venit ministrari, sed ministrare et dare animam suam redemptionem pro multis.

Vulgate

Quicunque voluerit inter vos maior *fieri*, sit vester *minister :* et qui voluerit inter vos primus esse, *erit* vester servus. Sicut filius hominis non venit ministrari, sed ministrare, et dare animam suam redemptionem pro multis.

St. Matt., vi. 21.

Didascalia, p. 46, l. 10.

Ubi est *thensaurus* eorum, ibi et *mens* eorum est.

N.B.—The form *thenauri* occurs in the De Sacram. Bk. vi, cap. 5, § 21 and passim in the Didascalia ; cf. the verb *thensaurizare*, p. 97.

Vulgate

Ubi enim est *thesaurus* tuus, ibi est et *cor* tuum.

Cod. Ver.

Ubi enim fuerit *thensaurus* tuus ibi erit et *cor* tuum.

St. Matt., xii, 31-32.

Didascalia, p. 65, l. 24, sqq.

Omne peccatum et blasfemia remittetur hominibus. Quicumque autem dixerit verbum *adversus* spiritum sanc-

Vulgate

Omne peccatum et blasphemia remittetur hominibus . . Qui autem dixerit *contra* spiritum sanctum, non remittetur

tum, non *illi* remittetur neque in hoc saeculo neque in futuro.

ei neque in hoc saeculo neque in futuro.

St. Matt., viii, 4 (St. Mark, i, 44)

Gaudentius, Tract. IX, § 291.

Vade, ostende te sacerdoti et offer pro *emundatione* tua munus, *quod* praecepit Moyses in testimonium illis.

Vulgate

Omits *pro emundatione tua*.

St. Mark, i, 44.

Vade, ostende te principi sacerdotum et offer pro *emundatione* tua, *quae* praecepit Moyses in testimonium illis.

Didascalia, p. 68, l. 30.

Pergens, ostende te principi sacerdotum et offer munus *purgationis* tuae, *sicuti* praecepit Moyses, in testimonium illorum.

St. Matt., v, 17.

Didascalia, p. 68, l. 35, sqq.

Non veni *distruere* legem neque profetas, sed adinplere.

Vulgate

Nolite putare quoniam veni *solvere* legem aut prophetas; non veni *solvere*, sed adimplere.

St. Matt., vi, 6-13 (Lord's Prayer).

De Sacram., Bk. VI, cap. 3, § 11, and Bk. V, cap. 4, § 18.

Tu autem cum *oras* intra in cubiculum tuum, et clauso ostio, ora patrem tuum: Pater noster, qui es in caelis; sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua sicut in caelo et in terra; panem nostrum *cotidianum* da nobis hodie; et demitte nobis debita nostra,

Vulgate

Tu autem cum *oraveris*, intra in cubiculum tuum, et clauso ostio, ora patrem tuum *in abscondito*; . . . Pater noster, qui es in coelis; sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua sicut in coelo et in terra; panem nostrum *supersubstantialem* da nobis hodie; Et dimitte nobis

sicut et nos dimittimus debitoribus nostris ; et *ne nos patiaris induci* in tentationem, sed libera nos a malo.

debita nostra, sicut et nos dimittimus debitoribus nostris ; Et *ne nos inducas* in *tentationem* ; sed libera nos a malo.

Note : The Verona Codex has *cottidianum* for *supersubstantialem*. The most remarkable thing in this version of the Lord's Prayer is the clause about temptation : Et ne nos *patiaris induci in tentationem* ("*suffer* us not *to be led into temptation.*") This form of the clause is apparently very old, for it is found in Tertullian's De Oratione and in Cyprian De Oratione, c. 25, and in the Book of Armagh. St. Augustine also says in his commentary on the Sermon on the Mount, "Multi autem precando ita dicunt : Ne nos patiaris induci in tentationem, exponentes videlicet, quomodo dictum sit : inducas," (i.e., "explaining the sense in which 'inducas' is to be understood"). Wordsworth and White's Vulgate has *orabis* for *oraveris*, and *ne inducas nos*.

St. Matt. vii. 15, and xxiv. 4, 11, 13.

Didascalia, p. 63, l. 19-22 and p. 64, l. 24-26.

Venient ad vos in *indumentis* ovium, *ab intus* autem sunt lupi rapaces. *Ex* fructibus eorum cognoscetis eos. Adtendite vobis. *Exsurgent* enim pseudochristi et pseudoprophetae et seducent multos. Et quoniam *abundabit* iniquitas, refrigescet caritas multorum. Qui autem *sustenuerit* in finem, hic salvus erit.

Vulgate

Attendite a *falsis* prophetis, qui veniunt ad vos in *vestimentis* ovium, *intrinsecus* autem sunt lupi rapaces. *A* fructibus eorum cognoscetis eos.

xxiv, 11, 12.

Et multi pesudoprophetae *surgent* et seducent multos. Et quoniam *abundavit* iniquitas, refrigescet charitas multorum.

Qui autem *perseveraverit usque* in finem, hic salvus erit.

Gaud., Tract., V, § 259.

Qui veniunt ad nos in vestimentis ovium, *ab intus* autem sunt lupi rapaces.

N.B.- Wordsworth and White's Vulgate has *abundabit* for *abundavit*.

St. Matt. xvi. 6 and x. 5.

Didascalia, p. 64, l. 2-5.	Vulgate
Adtendite a fermento Farisaeorum et Sadducaeorum et in civitates Samaritanorum *nolite ingredi*.	*Intuemini et cavete* a fermento Pharisaeorum et Sadducaeorum.
Gaud., Tract. VII. § 267	x, 5.
Attendite, inquit, vobis et *cavete* a fermento Pharisaeorum et Sadducaeorum.	Et in civitates Samaritanorum ne *intraveritis*.

St. Matt., xiii, 16,17.

Gaud., Tract. I, § 234.	Vulgate
Amen dico vobis, multi Prophetae et justi *desideraverunt* videre quae videtis et non viderunt ; et audire quae auditis, et non audierunt. Vestri autem beati oculi *qui* vident ; et aures *quae* audiunt.	Amen quippe dico vobis quia multi prophetae et justi *cupierunt* videre quae videtis et non viderunt et audire quae auditis et non audierunt. Vestri autem beati oculi *quia* vident et aures vestrae *quia* audiunt.

St. Matt., xxv, 29.

Didascalia, p. 80, l. 11-13	Vulgate
Omni habenti dabitur et abundabit ; *ab eo* autem qui non habet et quod *se sperat* habere *tolletur* ab eo.	Omni enim habenti dabitur et abundabit ; *ei* autem, qui non habet et quod *videtur* habere *auferetur* ab eo.

St. Matt., v, 11, 12.

Didascalia, p. 17, l. 12, sqq.	Vulgate
Beati *eritis*, cum *improperaverint* vobis et dixerint omne malum *contra* vos mentiente. Gaudete et *laetamini*	Beati *estis* cum *maledixerint* vobis et . . . . dixerint omne malum *adversum* vos mentientes propter me ; Gaudete

quoniam merces vestra *magna* est in caelis; sic enim persecuti sunt profetas.

Note: The noun *improperium* occurs on p. 10, l. 4 in a quotation from Proverbs, xviii, 3, where the Vulgate has opprobrium ("disgrace") et *exultate* quoniam merces vestra *copiosa* est in coelis: sic enim persecuti sunt prophetas, qui fuerunt ante vos.

St. Matt., v, 27-28.

Didascalia, p. 2, l. 34.	Vulgate
Omnis quicunque *intenderit in* mulierem proximi sui ad concupiscendum eam in corde suo, iste *iudicatus est moechus quoniam desideravit.*	Omnis qui *viderit* mulierem ad concupiscendum eam, jam *moechatus est eam in corde suo.* Note: Lagarde's Const. Apost. has κατ' ἔννοιαν for Didasc. quoniam desideravit.

St. Matt., xii, 36, 37.

Didascalia, p. 14, l. 16-20	Vulgate
Quoniam qui *dixerit* verbum otiosum, reddet rationem *pro eo* domino in die iudicii *De* verbis enim tuis, (ait), justificaberis et *de* verbis tuis condemnaberis.	Quoniam omne verbum otiosum quod *locuti fuerint* homines, reddent rationem *de eo* in die judicii. *Ex* verbis enim tuis justificaberis et *ex* verbis tuis condemnaberis.

St. John, xiii, 8.

De Sacramentis, Bk. III, cap. 1, § 4.	Vulgate
Nisi lavero tibi *pedes*, non habebis mecum partem. Cf. *De Mysteriis*, Bk. VI, § 31, Si non lavero tibi pedes, non habebis partem mecum.	Si non lavero *te* non habebis partem mecum. N.B.: Wordsworth and White read *habes*.

St. John, xiii, 9.

De Sacramentis, Bk. III, cap. 1, § 6.	Vulgate
Domine, non *solum* pedes sed *etiam* manus et caput. The De Mysteriis (Bk. VI § 31) agrees here with the Vulgate, omitting *meos*.	Domine, non *tantum* pedes meos, sed *et* manus et caput.

St. John, xiii, 10.

De Sacramentis, Bk. VI, cap. 1, § 7.	Vulgate
Qui *lavit*, non *necesse habet* iterum lavare, nisi ut *solos* pedes lavet. N.B.: In the De Mysteriis, Bk. VI, § 31, the same passage agrees with the Vulg.	Qui *lotus est*, non *indiget* nisi ut pedes lavet.

St. John, ix, 6-7.

De Sacramentis, Bk. III, cap 2, § 11.	Vulgate
Tulit lutum et linivit super oculos eius et dixit ei: Vade *in Siloam*. Et *exsurgens ivit* et lavit et venit videns.	Et *fecit* lutum ex sputo, et linivit *lutum* super oculos eius, et dixit ei: Vade, *lava in natatoria Siloe* . . . . *Abiit* ergo, et lavit, et venit videns.

N.B.: Wordsworth and White's edition of Jerome's Vulgate (Clarendon Press) reads *levit* for *linivit*. The Vulgate from which I quote is that of Sixtus V and Clement VIII.

1 Cor., ii, 9.

De Sacramentis, Bk. IV, cap. 2, § 5.	Vulgate
Quod oculus non vidit nec auris audivit . . . . quae	Quod oculus non vidit, nec auris audivit, nec in cor hominis

praeparavit Deus *diligentibus se*.

Cf. De Mysteriis, cap. VIII, § 44, Quod oculus non vidit nec auris audivit nec in cor hominis adscendit, quae praeparavit Deus diligentibus *eum*.

ascendit, quae praeparavit Deus iis, *qui diligunt illum*.

N.B.: Wordsworth and White read *his* for *iis*.

N.B.: The alteration of *eum* in Ambrose's genuine work into *se* in the De Sacramentis is significant. But Ambrose was notoriously lax in the strict accuracy of his quotations.

St. John, xii, 32.

De Sacramentis, Bk. V, cap. 2, § 10.	Vulgate
Cum exaltatus fuero, omnia traham ad meipsum. Cf. Gaudentius, Tract. VI, § 261, Et ego *cum* exaltatus fuero omnia traham ad me ipsum.	Et ego *si* exaltatus fuero *a terra*, omnia traham ad meipsum.

Note.—Gaudentius, Tract. VII, § 310, §311 has both forms *cum exaltatus fuero* and *si exaltatus fuero*, and in the former also *a terra* as in Vulgate, which shows that Gaudentius was relying on memory.

Psalm xxiii.

De Sacramentis, Bk. V, cap. 3, §13.	Vulgate
Dominus *pascit* me, et nihil mihi deerit; in loco pascuae ibi me conlocavit. Super aquam refectionis educavit me, animam meam convertit. Deduxit me super semitas iustitae propter nomen suum. Nam *et si ambulem* in medio umbrae mortis	Dominus *regit* me . . .

non timebo mala, quoniam tu	. . . . .
mecum es. Virga tua, et	. . . . .
baculus tuus, ipsa me consol-	. . . . .
ata sunt. Parasti in con-	. . . . .
spectu meo mensam adversos	. . . . .
eos, qui tribulant me. Im-	. . . . .
pinguasti in oleo caput meum	. . . . .
et *poculum* meum inebrians	. . . . .
quam *praeclarum* est.	*calix meus . . . praeclarus* est.

An allusion to the above psalm occurs in Gaudentius, Tract. IX. § 292, Ideo nim *praeclarum* est *poculum* Dei *inebrians* quoniam sobrias efficit bibentium mentes divini potus ebrietas. The latter part of the quotation from the above psalm, occurs in Gaudentius, Tract. XIX, § 367, exactly as in the De Sacramentis quoted above except for the substitution of *tuum* for *meum*, where Gaudentius seems to have altered the pronoun deliberately to suit the purpose in hand. St. Ambrose in his genuine work, De Mysteriis, Bk VIII § 43, does exactly the same thing for the same reason, i.e. to illustrate a point in preaching.

St. Matt., xxiii, 18-22.

Didascalia p. 80, l. 29, sqq.	Vulgate
Quicunque iuraverit in *altare*, nihil est ; *qui* autem iuraverit in dono eius, quod *desuper* est, debet.	Et quicunque iuraverit in *altari*, nihil est ; *quicunque* autem iuraverit in dono quod est *super* illud, debet.
Stulti et caeci, quid est maius : *munus aut* altare quod sanctificat *munus* ? Qui ergo *iuraverit* in altare iurat in *illo* et in omnibus quae sunt super *ipsud*.	Caeci, quid enim maius est : donum *an* altare quod sanctificat *donum* ? Qui ergo *iurat* in *altari* iurat in *eo* et in omnibus quae super *illud* sunt.
(21). Et *qui* iuraverit in templo iurat in *eo* et in *habitante* in *illo*.	Et *quicunque* iuraverit in templo, iurat in *illo* et in *eo, qui habitat in ipso:*
Et qui *iuraverit* in caelo, iurat in throno Dei et in eo qui super *ipsum* sedet.	Et qui *iurat* in caelo, iurat in throno Dei et in eo qui sedet super *eum*.

N.B.—Wordsworth and White read *qui* and *inhabitat* in 21.

St. Matt., xxiii, 23.

Gaudentius, Tract. II, § 241.	Vulgate
Vae vobis, Scribae et Pharisaei hypocritae, qui decimatis mentham, et anethum et cyminum, et reliquistis quae *fortiora* sunt Legis, iudicium et misericordiam et fidem.	Vae vobis, Scribae et Pharisaei hypocritae : qui decimatis mentham et anethum et cyminum, et reliquistis quae *graviora* sunt Legis, iudicium et misericordiam et fidem.

St. Matt., x, 9-10.

Gaudentius, Tract. V, § 257.	Vulgate
Nolite possidere aurum, neque argentum, neque pecuniam in zonis vestris, non peram in via, neque duas tunicas, neque *calciamenta*, neque virgam : dignus enim est operarius *mercede sua*.	Nolite possidere aurum, neque argentum, neque pecuniam in zonis vestris, non peram in via, neque duas tunicas, neque *calceamenta*, neque virgam : dignus enim est operarius *cibo suo*.

N.B.—The Verona Codex has *mercedem suam*. Wordsworth and White prefer the spelling *calciamenta*.

Ephes., v, 18.

Gaudentius, Tract. IX, § 292.	Vulgate
Nolite inebriari vino, sed *replemini* Spiritu Sancto.	Nolite inebriari vino sed *implemini* Spiritu Sancto.

N.B.—Wordsworth and White omit *Sancto*.

The De Sacram. Bk. V, cap. 3, § 17, quotes the text correctly, i.e. the Vulgate reading. It was one of Ambrose's favourite texts.

St. John i, 27.

Gaudentius, Tract. V, § 257.	Vulgate
Cujus ego non sum dignus corrigiam calciamentorum *solvere*.	Cujus ego non sum dignus *ut solvam* ejus corrigiam calceamenti.

N.B.—The Codex Brixianus agrees word for word with the Codex Veronensis.

Codex Veronensis.

Cujus ego non sum dignus solvere corrigiam calciamenti ejus.

St. John, ii, 8-10.

Gaudentius, Tract. IX, § 289.

Vulgate

Tunc ait ipse Dominus iisdem ministris : Haurite nunc et ferte architriclino. Et tulerunt. Ut autem gustavit architriclinus, *ex aqua vinum factum* et *nesciebat* unde esset, ministri autem sciebant, qui hauserant aquam ; vocat sponsum architriclinus, et dicit ei ; Omnis homo *prius vinum bonum* ponit, et cum inebriati *fuerunt*, id quod deterius est : tu servasti bonum vinum usque modo.

Et dicit eis Jesus : Haurite nunc et ferte architriclino. Et tulerunt. Ut autem gustavit architriclinus *aquam vinum factam*, et *non sciebat* unde esset, ministri autem sciebant, qui hauserant aquam ; vocat sponsum architriclinus, et dicit ei ; Omnis homo *primum bonum vinum* ponit : et cum inebriati *fuerint*, *tunc* id quod deterius est : tu *autem* servasti bonum vinum usque adhuc.

N.B.—The reading *inebriati fuerunt* is not found in any of the Codices but *usque modo* appears in the Verona Codex. As this is a long quotation (and not one of the most familiar even in Patristic writers) it is probable that Gaudentius was not quoting from memory but from an old version. But, from many indications it is manifest that Gaudentius was rather careless in his quotations.

The same passage of Scripture sometimes appears in Gaudentius with considerable verbal differences. Wordsworth and White omit the last *autem*.

St: John, xxi, 25.

Gaudentius, Tract. XI, § 301.

Vulgate

Sunt autem et alia multa quae fecit Jesus, quae si

Sunt autem et alia multa quae fecit Jesus quae si scrib-

scribantur per singula, arbitror nec ipsum mundum capere eos libros qui *scriberentur*, posse.

Cf. Tract. III, § 250, where the same passage occurs without *posse* and with some of the words misplaced.

antur per singula nec ipsum arbitror mundum capere eos qui *scribendi sunt* libros.

N.B. The reading *scriberentur* appears in the Verona Codex.

Eph., vi, 16.

Gaudentius, Tract. xiii, § 316.

In quo possimus, ... omnia *jacula* nequissimi *candentia* exstinguere.

Vulgate

In quo possitis omnia *tela* nequissimi *ignea* extinguere.

Gaudentius, Tract. xviii §355.

In quo possimus omnia jacula nequissimi *ardentia* exstinguere.

N.B.—Here Gaudentius uses *candentia* in one Tractate and *ardentia* in the other instead of the Vulgate *ignea*. In both places he uses *jacula* for *tela*.

His alteration of the second person into the first for homiletical purposes is quite in his manner as is also his not infrequent substitution of Indirect for Direct Speech. Occasionally he "conflates" passages of Holy Scripture if they suit the purpose he has in hand.

St. Luc., ii, 10-14.

Gaudentius, Tract. xix, § 357.

Nolite timere : ecce enim evangelizo vobis gaudium magnum, quod erit omni *plebi* . . . . . .Et hoc vobis signum : invenietis infantem pannis *obvolutum* et positum

Vulgate

Nolite timere : ecce enim evangelizo vobis gaudium magnum, quod erit omni *populo* . . . Et hoc vobis signum : invenietis infantem pannis *involutum* et positum in *praesepio*

in *praesepi*. Subito facta est cum Angelo multitudo *exercitus* coelistis laudantium Deum et dicentium Gloria *in excelsis* Deo, et in terra pax hominibus bonae voluntatis.	*Et* subito facta est cum Angelo multitudo *militiae* coelestis laudantium Deum et dicentium Gloria in *altissimis* Deo, et in terra pax hominibus bonae voluntatis.

N.B.—*Plebi* and *exercitus* are also the reading of the Codex Veronensis.

Philipp, ii, 5-6.

Gaud., Tract. XIX, § 361.	Vulgate
Hoc sentite in vobis quod in Christo Jesu : qui in forma Dei *constitutus*, rapinam non arbitratus est *quod esset aequalis* Deo.	Hoc *enim* sentite in vobis quod et in Christo Jesu : qui *cum* in forma Dei *esset*, non rapinam arbitratus est *esse se aequalem* Deo.

Rom., x, 13.

Gaudentius, Tract. II, § 238.	Vulgate
Omnis quicunque *invocat* nomen Domini, salvus erit. Cf. Tract. XIX, § 366, Omnis *enim* quicunque *invocaverit* nomen Domini, salvus erit.	Omnis *enim*, quicunque *invocaverit* nomen Domini salvus erit

These quotations, like those from Ephes. vi (supra), show that Gaudentius was careless in verifying his references. Verbal accuracy seems to be rather a modern virtue.

Ps. cxxxix, 7-10.

Gaudentius, Tract. XIV § 323	Vulgate
Quo ibo a Spiritu tuo ? et a facie tua quo *vadam* ? Si ascendero in coelum, tu illic es : si descendero in infernum, ades : si sumpsero pennas meas *in directum*, et	Quo ibo a Spiritu tuo ? et quo a facie tua *fugiam* ? Si ascendero in coelum, tu illic es : si descendero in infernum, ades : si sumpsero pennas meas *diluculo*, et habitavero in *ex-*

habitavero in *postremo* maris.

The same passage infra, Quo ibo a Spiritu tuo ? et a facie tua quo vadam ? Si ascendero in coelum, tu illic es : si descendero in infernum, ades : si sumpsero pennas meas in directum et *habitabo* in postremo maris : etenim *illic* manus tua tenebit me, et deducet me dextera tua.

tremis maris : etenim *illuc* manus tua deducet me : et tenebit me dextera tua.

The curious inversion of the two verbs in the last two clauses and the use of *in directum* for the Vulgate *diluculo* seem to indicate that Gaudentius is quoting from memory, as does also his use of *habitabo* in one place and *habitavero* in the other—and in the same sermon.

St. Mark, vi, 6-9.

Gaudentius, Tract, V, § 258.

Et circuibat castella Jesus docens. Et *convocatis illis duodecim, misit* eos binos, *dans* illis potestatem *fugare spiritus immundos ;* et *praecipiens illis,* ne quid *secum* tollerent in via, nisi virgam tantum ; non peram, non panem, neque *nummos* in *zonis,* sed calciatos *caligulis,* et ne *induerent duas tunicas.*

Vulgate

Et circuibat castella *in circuitu* docens. Et *vocavit* duodecim : et *coepit* eos *mittere* binos, et *dabat* illis potestatem *spirituum immundorum.* Et *praecepit eis,* ne quid tollerent in via, nisi virgam tantum : non peram, non panem, neque in *zona aes,* sed calceatos *sandaliis,* et ne *induerentur duabus tunicis.*

Codex Verona.

Convocatis duodecim discipulis misit *illos binos* . . . . et ne *induerentur duas tunicas.*

N.B.—The Verona Codex agrees in part with Gaudentius and in part with the Vulgate. Wordsworth and White read *convocavit* in verse 7 and *calciatos* for *calceatos.*

St. John, iv. 43-47.

Gaudentius Tract. VIII § 275	Vulgate
Post *biduum* autem exiit inde et abiit in Galilaeam. Ipse enim Jesus testimonium perhibuit, quia propheta in patria sua honorem non habet Cum *autem* venisset in Galilaeam, *susceperunt* eum Galilaei, *visis omnibus signis* quae *fecit* Hierosolymis in die festo: et ipsi enim venerant *in* diem festum Venit ergo iterum in Cana Galilaeae, ubi fecit *de aqua* vinum. Erat autem quidam regulus, cujus filius infirmabatur *in* Capharnaum. Hic cum audisset quia Jesus *advenit* a Judaea in Galilaeam, abiit ad eum, et rogabat ut descenderet et sanaret filium ejus *incipientem* mori.	Post *duos* autem *dies* exiit inde et abiit in Galilaeam. Ipse enim Jesus testimonium perhibuit quia propheta in sua patria honorem non habet. Cum *ergo* venisset in Galilaeam, *exceperunt* eum Galilaei, *cum omnia vidissent* quae *fecerat* Ierosolymis in die festo; et ipsi enim venerant *ad* diem festum. Venit ergo iterum in Cana Galilaeae, ubi fecit *aquam* vinum. Et erat quidam regulus, cujus filius infirmabatur Capharnaum. Hic cum audisset quia Jesus *adveniret* a Judaea in Galilaeam, abiit ad eum, et rogabat *eum* ut descenderet et sanaret filium ejus: *incipiebat* enim mori.

N.B.—The Verona Codex also has Post biduum autem, and ubi fecit de aqua vinum and in Cafarnaum. Wordsworth and White read *in* for *ad* in verse 45.

Actus xiii, 46.

Gaudentius, Tract. VIII, § 277.	Vulgate
Vobis oportebat primum *annuntiari* verbum Dei: sed quoniam *repulistis* illud, et indignos vos *judicastis aeterna vita*, ecce convertimur ad Gentes sicut *mandatum est* nobis.	Vobis oportebat primum *loqui* verbum Dei: sed quoniam *reppellitis* illud, et indignos vos *judicatis aeternae vitae*, ecce convertimur ad Gentes. Sic enim *praecepit* nobis Dominus.

N.B. Wordsworth and White read *judicastis* for *judicatis*.

Gen., ii, 21-23.

Gaudentius, Tract. IX, § 280.

Et *injecit* Dominus soporem in Adam ; et *obdormivit;* et *sumpsit* unam de costis ejus, et *supplevit* carnem *in loco ejus.* Et aedificavit Dominus Deus costam, quam *sumpsit ab* Adam, in mulierem : et *utique in virginem figuravit illam,* et adduxit eam ad Adam. Et dixit Adam : Hoc nunc os *de* ossibus meis, et caro de carne mea : haec vocabitur virago *quia* de viro *suo* sumpta est.

Vulgate

Immisit ergo Dominus *Deus* soporem in Adam ; *cumque obdormisset, tulit* unam de costis ejus, et *replevit* carnem *pro ea.* Et aedificavit Dominus Deus costam, quam *tulerat de* Adam, in mulierem : et adduxit eam ad Adam. Dixitque Adam : Hoc nunc os *ex* ossibus meis, et caro de carne mea : haec vocabitur virago *quoniam* de viro sumpta est.

St. Luc., xvi, 19-22.

Gaudentius, Praef. §§ 221-2.

Homo quidam erat dives qui induebatur purpura et bysso, et epulabatur quotidie splendide : *pauper* autem quidam, nomine Lazarus, jacebat ad *januas* ejus ulceribus plenus, et *cupiebat* saturari de *his* quae cadebant de mensa divitis : sed et canes veniebant et lingebant ulcera ejus.

Factum est autem ut moreretur *pauper* et portaretur ab Angelis in sinum Abrahae : *dives* vero mortuus *sisteretur* ad *inferna supplicia.*

Vulgate

Homo quidam erat dives, qui induebatur purpura et bysso et epulabatur quotidie splendide. Et erat quidam *mendicus,* nomine Lazarus, qui jacebat ad *januam* ejus ulceribus plenus, *cupiens* saturari de *micis* quae cadebant de mensa divitis, *et nemo illi dabat :* sed et canes veniebant et lingebant ulcera ejus.

Factum est autem ut moreretur *mendicus* et portaretur ab Angelis in sinum Abrahae : mortuus est autem et *dives* et *sepultus* est in *inferno.*

N.B. — Wordsworth and White omit *et nemo illi dabat,* thus agreeing with Gaudentius.

Migne has the following note ad loc. cit. : " Ita editi omnes. In MSS subditur ' et nemo illi dabat,' quod fortasse librarii adjecerunt ex Vulgata. Graeca exemp.: καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλά καὶ οἱ κύνες ἐρχόμενοι : et cupiebat saturari de micis quae cadebant de mensa divitis. Sed et canes venientes. Consentit huic lectioni antiquissimus codex ms. Evangeliorum monasterii S. Juliae civitatis Brixiae, aureis et argenteis grandioribus litteris in membranis violaceis exaratus, qui tamquam pretiosum antiquitatis κειμήλεον apud hujus coenobii moniales asservatur. Eodem modo vertit Isidorus Clarius Brixianus episcopus Fulginas. Porro antiquissimos codices, puris prasineo et cyaneo coloribus tinctos, auro et argento conscriptos, in monasterio S. Juliae Brixiae asservari memorat Capreolus lib. V, Hist. Brix. pag. 27." Accordingly, Wordsworth and White omit ' et nemo illi dabat.'

St. Matt., vi, 20.

Gaudentius, Praef. § 223.	Vulgate
Ubi neque aerugo, neque tinea *corrumpit*, neque fures effodiunt et furantur.	Ubi neque aerugo, neque tinea *demolitur* et ubi fures non effodiunt, nec furantur.

2 Cor., xii, 7-9.

Gaudentius, Praef. § 230.	Vulgate
Ne *eminentia* revelationum me extollat, datus est mihi stimulus carnis, angelus Satanae, qui me colaphizet *ut non extollar*. Propter *hoc* ter Dominum rogavi ut discederet a me, et dixit mihi : Sufficit tibi gratia mea, nam virtus in infirmitate perficitur.	Ne *magnitudo* revelationum extollat me, datus est mihi stimulus carnis *meae*, angelus Satanae, qui me colaphizet. Propter *quod* ter Dominum rogavi ut discederet a me ; et dixit mihi : Sufficit tibi gratia mea, nam virtus in infirmitate perficitur.

The curious addition " ut non extollar," where " ut non " — " ne," is almost a literal translation of the Greck ἵνα μὴ ὑπερ -αίρωμαι, of which the Revised Version retains the translation,

and which, according to Tischendorf, has quite respectable support in the Fathers and in various versions.

Exod., xii, 3-7.

Gaudentius Tract. III § 246-7	Vulgate
Loquere ad *omnem synagogam* filiorum Israel, *dicens :* decima mensis hujus *sumat* unusquisque *ovem* per *domos familiarum, ovem* per *singulas domos. Quod si pauci erunt in domo, ita ut non sufficiant ad ovem,* assumet secum vicinum *proximum* suum, *secundum* numerum animarum : *unusquisque quod sufficiat sibi computabit in agno.* Agnus autem *perfectus,* masculus, anniculus erit vobis : ab agnis, et haedis sumetis : et erit vobis *servatus* usque *in* quartam decimam mensis hujus : et *occident illum omnis* multitudo *synagogae* filiorum Israel ad *vesperum.* Et sument de sanguine *et imponent* super *duos postes,* et *super limen in domibus,* in quibus *manducaturi sunt eum.*	Loquimini ad *universum coetum* filiorum Israel et *dicite eis :* decima *die* mensis hujus *tollat* unusquisque *agnum* per *familias* et *domos suas. Sin autem minor est numerus ut sufficere possit ad vescendum agnum,* assumet vicinum suum *qui junctus est domui suae, juxta* numerum animarum *quae sufficere possunt ad esum agni.* Erit autem agnus *absque macula,* masculus, anniculus : juxta quem ritum tolletis et hoedum. Et *servabitis* eum usque *ad* quartam decimam diem mensis hujus : *immolabitque eum universa* multitudo filiorum Israel ad *vesperam.* Et sument de sanguine *eius ac ponent* super *utrumque postem,* et *in superliminaribus domorum* in quibus comedent *illum.*

That Gaudentius was careless in quoting is manifest from the part of the above extract which he again introduces later in the same section (§ 247), viz. occident *eum* omnis multitudo synagogae filiorum Israel ad *vesperam,* where the two words italicised differ from the original extract

St. Matt., xi, 21-24.

Gaudentius, Tract. III, § 248

Vae tibi Chorozaim ! vae tibi Bethsaida ! quia si in Tyro et Sidone factae essent virtutes quae factae sunt in vobis, olim *utique* in cilicio et cinere *sedentes* poenitentiam egissent. Verumtamen dico vobis : Tyro et Sidoni remissius erit in die judicii quam vobis. Et tu, Capharnaum *quae* usque in coelum *extolleris*, usque in infernum *demergeris ;* quia si in Sodomis factae fuissent virtutes quae factae sunt in te, mansissent *utique* usque in *hodiernum* diem ; *sed tamen* dico vobis, quia terrae Sodomorum remissius erit in die judicii quam *vobis*.

Vulgate

Vae tibi Corazain, vae tibi Bethsaida : quia si in Tyro et Sidone factae essent virtutes quae factae sunt in vobis, olim in cilicio et cinere poenitentiam egissent. Verumtamen dico vobis : Tyro et Sidoni remissius erit in die judicii quam vobis. Et tu, Capharnaum *numquid* usque in coelum *exaltaberis* ? usque in infernum *descendes* · quia si in Sodomis factae fuissent virtutes quae factae sunt in te, *forte* mansissent usque in *hanc* diem. *Verumtamen* dico vobis, quia terrae Sodomorum remissius erit in die judicii quam *tibi*.

Proverbs vii, 1-27 and v, 1-14.

Didascalia, pp. 6-7-8-9.

Fili, custodi *mea verba* et mea *mandata absconde aput te ipsum ;* fili, honora Deum et valebis plus, et absque illo alium ne timeas. Custodi mea mandata et bene poteris vivere, *mea* autem *verba sicut* pupillam oculi: *inpone* digitis tuis et scribe *ea* in *latitudine*

Vulgate

Fili *mi*, custodi *sermones meos* et *praecepta* mea *reconde tibi*. Fili, serva mandata mea, et vives : et *legem meam quasi* pupillam oculi *tui*. *Liga eam* in digitis tuis, scribe *illam* in *tabulis* cordis tui. Dic *sapientiae, soror mea es :* et prudentiam *voca amicam tuam*. Ut custod-

cordis tui. Dic *sapientiam sororem tuam esse, notam* autem prudentiam *fac tibi,* ut te custodiat a muliere *aliena* et *maligna ;* si te verbis gratiosis coeperit abalienare (et maligna, si te verbis gratiosis coeperit abal'enare).

De fenestra enim domus *suae in plateis prospiciens,* quemcumque *viderit iuvenem insipientem transeuntem per* angulum *itinere domus eius* et loquentem *in tenebris vespertinis, cum nocturna quies est,* mulier *autem ei* occurrit *speciem habens meretricis,* quae facit iuvenum evolare corda ; luxuriosa est autem et effrenata, *in domo autem non quiescunt pedes eius : tempore enim aliquo foris vagatur, tempus autem in plateis per omnes angulos obsedet.* Et post haec *adpraehendens osculata est eum, inruborato* autem vultu *dicit* ad eum : ' *Sacrificium pacificum mihi est,* hodie *reddo* vota mea. *Propter hoc exii in occursu tuo,* desiderans *faciem tuam, inveni te. Institis extendi lectum meum,* tapetis autem stravi *ab* Aegypto ; *asparsi lectum* meum *de croco,* domum autem meam de cinnamomo. Veni et fruamur *amicitias usque ad lucem,* veni, involvamur in amore. Non enim iat te a muliere *extranea,* et ab *aliena,* quae verba sua dulcia facit.

De fenestra enim domus meae *per cancellos prospexi,* et video *parvulos, considero vecordem iuvenem,* qui *transit per plateam iuxta* angulum et prope viam domus illius graditur, *in obscuro, advesperascente die,* in *noctis tenebris et caligine,* et *ecce* occurrit *illi* mulier *ornatu meretricio,* praeparata ad capiendas animas : garrula et vaga, *quietis impatiens, nec valens in domo consistere pedibus suis, nunc foris, nunc in plateis, nunc iuxta angulos insidians. Apprehensumque deosculatur iuvenem,* et *procaci* vultu *blanditur, dicens :* ' *Victimas pro salute vovi,* hodie *reddidi* vota mea, *idcirco egressa sum in occursum tuum,* desiderans *te videre,* et *reperi. Intexui funibus lectulum meum,* stravi tapetibus *pictis ex* Aegypto. *Aspersi cubile* meum *myrrha* et aloe, et cinnamomo. Veni *inebriemur uberibus* et fruamur *cupitis amplexibus, donec illucescat dies.* Non est enim *vir* in domo *sua,* abiit *via longissima. Sacculum* pecuniae *secum tulit : in die plenae lunae*

est *maritus meus* in domo, abiit *iter longum, ligaturam* pecuniae *accipiens in manu sua ; post dies multos veniet in domo sua.' Seduxit* autem *illum per multam loquellam, laqueis* autem labiorum *adtraxit eum.* Quique secutus eam est *percussus*, sicut bos *ad occisionem ducitur* et ut canis ad ligaturam et sicut cervus sagitta *percussus* in (h)epar ; festinat autem *sicut* avis *in laqueo*, nesciens *quoniam* de *anima* est ei *certamen.* Nunc *igitur*, fili, audi me et *intende* verbis oris mei : Ne *declinet* in *itinere cor* tuum ; multos enim *plagans occidit* et sine numero sunt, *quos interfecit ; in itinere inferorum* domus eius *deducens* in *inferiora* mortis.

Fili, *meae sapientiae intende* et *meo intellectu offer(t)* aurem tuam, ut custodias *cogitationem bonam ; sensus* autem *labiorum meorum mando tibi. Noli intendere fallaci mulieri ; mel* enim *destillat* de *labiis mulieris meletricis*, quae ad tempus quidem inpinguat fauces tuas ; *postea vero amariorem felle* invenies illud et *acutiorem magis quam* gladius *bis acutus. Insipientiae* enim pedes deducent eos, qui utuntur eam, cum morte in infernum; *reversurus est in domum suam.' Irretivit eum multis sermonibus* et *blanditiis* labiorum *protraxit illum* Statim eam sequitur quasi bos *ductus* ad *victimam*, et quasi agnus lasciviens, et ignorans quod ad vincula stultus trahatur, donec *transfigat* sagitta *iecur* eius ; *velut si* avis festinet *ad laqueum*, et nescit *quod* de *periculo animae* illius *agitur.* Nunc *ergo*, fili *mi*, audi me, et *attende* verbis oris mei. Ne *abstrahatur* in *viis* illius *mens* tua : neque decipiaris semitis eius. Multos enim *vulneratos dejecit*, et *fortissimi quique interfecti sunt ab ea. Viae inferi* domus eius, penetrantes in *interiora* mortis.

Prov., v, 1-14.

Fili *mi, attende ad sapientiam meam*, et *prudentiae meae inclina* aurem tuam, ut custodias *cogitationes*, et *disciplinam labia tua conservent. Ne attendas fallaciae mulieris ; favus* enim *distillans labia meretricis*, et nitidius oleo guttur eius ; *novissima autem* illius *amara* quasi *absynthium*, et *acuta quasi gladius biceps.* Pedes *eius descendunt in mortem*, et *ad inferos gressus illius penetrant. Per semitam* vitae non ambulant *vagi* sunt *gressus* eius, et *investigabiles.* Nunc ergo, fili mi,

vestigia autem eius non videntur ; *itinera* enim vitae non sequitur ; *fallaces* autem *viae* eius et *non bene cognitae.* Nunc igitur, fili, audi me et *noli infirmos facere meos sermones.* Longe fac ab *illa tuum iter, noli adcedere ad portas* domus eius *ut non prodas* aliis *vitam tuam* et *tuam conversationem · his, qui sine misericordia sunt, ut non repleantur alieni* tuis viribus et tui labores *veniant* in *domos alienorum* et *penitearis* in *ultimis, cum deterentur* carnes *corporis tui ;* et *tunc dicis : 'Quomodo (h)odio habui* disciplinam et *increpationes declinavit* cor meum, *non audiebam* vocem *obiurgantis* me, *nec opponebam* aurem meam ?

P(a)ene *factus sum* in omni malo.'

audi me, et *ne recedas a verbis oris mei.* Longe fac ab *ea viam tuam,* et *ne appropinques foribus* domus eius, *ne des alienis honorem tuum* et *annos tuos crudeli, ne forte impleantur extranei* viribus tuis, et labores tui *sint* in *domo aliena,* et *gemas* in *novissimis, quando consumpseris* carnes tuas et *corpus tuum,* et *dicas : Cur detestatus sum* disciplinam, et *increpationibus non acquievit* cor meum, *nec audivi* vocem *docentium* me, et *magistris non inclinavi* aurem meam ?

Pene *fui* in omni malo, in medio ecclesiae et synagogae.

Prov., xi. 22, xii. 4, ix. 13-18, and xxi. 9 and 19.

Didasc., p. 10, l. 11—p. 11, l. 29.

Sicut *inaures* in *nare porci,* ita *mulieri malivolae species.* Sicut lignum vermis exterminat sic perdidit virum mulier malefica.

Mulier stulta et *saeva* indigens panem efficitur, *quae nescit ruborem ;* in *ianuis*

Vulgate

Prov. xi. 22.

Circulus aureus in *naribus suis, mulier pulchra et fatua.*

xii. 4.

. . . putredo in ossibus eius quae confusione res dignas gerit.

ix. 13—18.

Mulier stulta et *clamosa, plenaque illecebris,* et nihil omnino sciens, sedit in *foribus*

domus suae sedet super sellam adparens in *plateis, advocans eos praetereuntes*, dirigentes iter *in viis suis*, et dixit : *Quisque* ex vobis *insipiens* est, declinet ad me ; et eis, *qui sine sapientia sunt*, praecipio dicens : ' Panes *absconsos* in pruina suaviter edetis et *aquam furtivam dulcem bibetis*.' Et *nesciens* est, quia *terriginae* aput eam pereunt, et in *p(l)etaurum inferorum* occurrit. Sed fuge citius et noli remorari loco eius.

domus suae super sellam in *excelso urbis loco, ut vocaret transeuntes per viam*, et *pergentes itinere suo :* qui est *parvulus*, declinet ad me : et *vecordi* locuta est : *aquae furtivae dulciores sunt*, et panis *absconditus* suavior. Et *ignoravit* quod ibi sint *gigantes* et in *profundis inferni* conviviae eius.

xxi, 9 and 19

Melius est *habitare* in angulo *obscuro* quam cum muliere *linguosa* et *rixiosa*.

Cf. p. 13, l. 29-30.

Melius est habitare in *deserto* quam cum muliere *linguosa* et *litigiosa*.

Melius est *sedere* in angulo *domatis*, quam cum muliere *litigiosa*, et *in domo communi*.

Melius est habitare in *terra deserta*, quam cum muliere *rixosa* et *iracunda*.

1 Samuel, viii, 12-17.

Didascalia, p. 39, l. 1-11.

Vasa bellica eius et facere vasa in curribus eius ; et filias vestras *accipiet* in unguentarias et *frarias* et *pensarias ;* et agros vestros et vineas vestras et oliveta vestra *bona sumet* et dabit servis suis ; et *semina* vestra et *vineas vestras decumabit* et *dabit* eunuchis suis et *servis* suis : et servos vestros et ancillas vestras et *armenta bona vestra*

Vulgate

Et constituet sibi tribunos . . . . . et fabros armorum et curruum suorum. Filias quoque vestras *faciet sibi* unguentarias et *focarias* et *panificas ;* agros quoque vestros et vineas et oliveta *optima tollet*, et dabit servis suis ; sed et *segetes* vestras, et *vinearum reditus addecimabit, ut det* eunuchis et *famulis* suis : servos etiam vestros et ancillas et iuvencs

et *asinos vestros sumet* et *decimabit* in *operibus suis* et greges *vestras decimabit* et vos eritis servi *illius*.

optimos, et *asinos auferet* et *ponet* in *opere suo ;* greges quoque *vestros addecimabit,* vosque eritis *ei* servi.

Is., lix, 7-8.

Didascalia, p. 29, l. 9, sqq.

Vulgate

Pedes *illorum* currunt ad *malignitatem, veloces ad effundendum* sanguinem ; *contrifitio* et *infelicitas* in viis eorum et viam pacis *non cognoverunt*.

Pedes eorum ad *malum* currunt et *festinant ut effundant* sanguinem *innocentem* . . . . *vastitas* et *contritio* in viis eorum: viam pacis *nescierunt*.

Ezek., xxxiv, 12-31.

Didascalia, p. 25-27.

Vulgate

' Et congregabo illas *ab omni loco,* in *quo* dispersae *erant* illic in die nubis et *globi*. Et educam *illos* de *nationibus* et congregabo *eos* de *regionibus omnibus* et inducam *illos* in terram *ipsorum* et pascam *illos* in montibus Istrahel et in *convallibus* et in *omni habitatione* terrae. In *pascua bona* pascam *illos,* in *monte alto Istrahel :* et erunt *cubilia* eorum illic et *dormient* et illic requiescent in *deliciis optimis,* in *pascua pinguia* pascentur *in montibus* Istrahel. Ego pascam oves meas et ego *reficiam* eas et scient, quod ego sum dominus.' Haec dicit dominus.

Sic visitabo oves meas, et liberabo eas *de omnibus locis,* in quibus dispersae *fuerant* in die nubis et *caliginis.* Et educam *eas* de *populis,* et congregabo *eas* de *terris,* et inducam *eas* in terram *suam :* et pascam *eas* in montibus Israel, in *rivis,* et in *cunctis sedibus* terrae. In *pascuis uberrimis* pascam *eas,* et in *montibus excelsis Israel* erunt *pascua* earum: ibi *requiescent* in *herbis virentibus* et in *pascuis pinguibus* pascentur *super montes* Israel. Ego pascam oves meas : et ego eas *accubare faciam,* dicit Dominus Deus.

Quod *periit,* requiram et, quod *errat, convertam,* et *ad-*

Quod *perierat* requiram, et quod *abjectum erat reducam,*

tritum alligabo et, quod *defecit*, *confortabo* et, quod est forte, custodiam et pascam illas *cum* iudicio. Et vos *oves*, haec dicit dominus Deus : Ecce ego *discernam* inter *ovem* et *ovem*, *arietem* et *hircum*. Et *non est vobis*, quod bona pascua *pascebatis* et *residua pascua* pedibus vestris *conculcabatis* et *decolatam* aquam *bibebatis* et *residuam* pedibus vestris turbabatis ? Et oves meae *conculcationem pedum vestrorum* pascebantur et *aquam turbatam* pedibus vestris bibebant ? Propterea haec dicit dominus Deus : Ecce *discerno* inter *medium ovis firmae* et *inter medium ovis infirmae*. Lateribus et umeris vestris *inpellebatis* et *omne*, *quod deficiebat*, vexabatis. Et *liberabo oves meas* et *amplius* non *erint* in *direptionem* et iudicabo inter *medium arietis* et *arietem*. Et suscitabo *illis* pastorem unum et *reget eos servus meus* David et *erit eorum pastor ;* Et ego dominus ero *illis* in Deum et David in medio eorum prinsum. Et *disponam* cum David *testamentum* pacis et *exterminabo* bestias *malas* de terra et *habitabunt* in deserto et dormient in saltibus. Et *dabo eis percircuitum* montis mei et *dabo* vobis pluviam et *quod confractum fuerat* alligabo, et quod *infirmum fuerat consolidabo*, et quod *pingue* et forte custodiam : et pascam illas *in* iudicio. Vos autem, *greges mei*, haec dicit Dominus Deus : Ecce ego *iudico* inter *pecus* et *pecus*, *arietum* et *hircorum*. *Nonne satis vobis erat* pascua bona *depasci* ? insuper et *reliquias pascuarum* vestrarum *concutcastis* pedibus vestris : et cum *purissimam* aquam *biberetis reliquam* pedibus vestris turbabatis ? Et oves meae his, *quae conculcata pedibus vestris fuerant*, pascebantur : et *quae pedes vestri turbaverant*, haec bibebant. Propterea haec dicit Dominus Deus *ad vos* : Ecce *ego ipse iudico* inter *pecus pingue*, et *macilentum*. *Pro eo quod* lateribus, et humeris impingebatis, et cornibus vestris *ventilabatis omnia infirma pecora*, donec dispergerentur foras : *salvabo gregem meum*, et non *erit* ultra in *rapinam*, et iudicabo *inter pecus* et *pecus*. Et suscitabo *super eas* pastorem unum, *qui pascat eas*, *servum meum* David : *ipse pascet eas*, et ipse erit *eis* in *pastorem*. Ego autem Dominus ero *eis* in Deum : et *servus meus* David princeps in medio eorum : ego Dominus locutus sum. Et *faciam* cum eis *pactum* pacis et *cessare faciam* bestias *pessimas* de terra : et *qui habitant* in

benedictionis. Et *ligna, quae in campo sunt, dabunt* fructum suum et terra dabit *vires suas* et *habitabunt* in terra sua *in spe pacis* et scient, *quod* ego *sum* dominus, *dum contero iugum ipsorum ;* et *eripiam* eos de manu *ipsorum, qui illos in servitutem redigerunt*, et *amplius* non erunt in *direptionem nationibus* et bestcae terrae *amplius* non *manducabunt* eos ; *et* habitabunt *in spe nec erit, qui exterreat eos.* Et suscitabo eis *plantationem pacis* et ultra non erunt fame *pereuntes super terram* et non *fient amplius* obprobrium *nationum.* Et scient, *quod* ego *sum* dominus Deus *ipsorum* et ipsi populus meus. Domus Istrahel, *dicit* dominus, et vos *gregis mei* estis et ego dominus Deus vester, dicit dominus Deus.

deserto, *securi* dormient in saltibus. Et *ponam eos in circuitu collis* mei *benedictionem ;* et *deducam* imbrem *in tempore suo : pluviae* benedictionis erunt. Et *dabit lignum agri* fructum suum, et terra dabit *germen suum*, et *erunt* in terra sua *absque timore ;* et scient *quia* ego Dominus *cum contrivero catenas iugi eorum*, et *eruero* eos de manu *imperantium sibi.* Et non erunt *ultra* in *rapinam in Gentibus*, neque bestiae terrae *devorabunt* eos ; *sed* habitabunt *confidenter absque ullo terrore.* Et suscitabo eis *germen nominatum :* et non erunt ultra imminuti fame *in terra* neque *portabunt* ultra opprobrium *Gentium.* Et scient *quia* ego Dominus Deus *eorum* cum eis, et ipsi populus meus domus Israel : *ait* Dominus *Deus.* Vos autem *greges* mei, *greges pascuae meae, homines* estis et ego Dominus Deus vester, dicit Dominus Deus.

2 Kings, xxi, 1-14 and 2 Chronicles, xxxiii, 1-10.

Didascalia, p. 31, l. 16 to p. 33, l. 35.

Vulgate

In diebus filius erat duodecim annorum Manasses. cum *regnasset*, et *inperavit* quinquaginta annos in Hierusalem : et nomen matris eius *Epsiba.* Et fecit *malignum coram* domino *abomin-*

Duodecim annorum erat Manasses cum *regnare coepisset*, et quinquaginta quinque annis *regnavit* in Jerusalem : nomen matris ejus *Haphsiba.* Fecitque *malum in conspectu* Domini, iuxta *idola Gentium* quas *delevit*

ationibus gentilium, quos *disperdidit* dominus a facie filiorum Istrahel. Et conversus est et aedificavit excelsa, quae *distruxit* Ezecias, pater *ipsius*, et *constituit sculptilia Bahalim* et *eregit* altarem Bahal et fecit *condensa* sicut *fecit* Achab, rex Istrahel, et *fecit altaria omni militiae* caeli et *adoravit omnem virtutem caeli*. Et *aedificavit altarem* in domo domini, *in* qua dixit dominus : ' In *domo* Hierusalem ponam nomen meum.' Et *serviit altaribus* Manasses et dixit : ' Sit nomen meum in aeternum.' Et *aedificavit* altaria *omni* militiae caeli in *utrisque* atriis domus domini.

Et *ipse transponebat filios suos* per ignem in Gae-Banaemon et *auguriabatur* et *maleficia faciebat* et fecit sibi pitones et procantatores et praescios et *multiplicavit facere malignum in oculis* domini ut inritaret eum.

Et posuit *sculptilem* et *fusilem condensi imaginem*, quam *fecit* in *domo* domini, (*in*) *qua dixit* dominus ad David et ad Solomonem. filium eius : ' In *domo* hac in Hierusalem elegi ex omnibus tribubus Istrahel et ponam nomen meum in *aeternum* et *non adponam movere* pedem Dominus a facie filiorum Israel. Conversusque est, et aedificavit excelsa, quae *dissipaverat* Ezechias pater *eius :* et *erexit aras Baal*, et fecit *lucos* sicut *fecerat* Achab rex Israel, et *adoravit omnem militiam* coeli, et *coluit eam*. *Exstruxitque aras* in domo Domini, de qua dixit Dominus : in *Jerusalem* ponam nomen meum. Et *exstruxit* altaria *universae* militiae coeli in *duobus* atriis templi Domini.

Et *traduxit* filium suum per ignem : et ariolatus est, et *observavit auguria*, et fecit *pythones* et *aruspices multiplicavit*, ut *faceret malum coram* Domino et irritaret eum.

Posuit quoque *idolum luci*, quem *fecerat* in *templo* Domini, *super quod locutus est* Dominus ad David et ad Salomonem filium ejus : in *templo* hoc, et in Jerusalem, *quam* elegi de cunctis tribubus Israel, ponam nomen meum in *sempiternum*. Et *ultra* non *faciam commoveri* pedem Israel *de* terra, quam dedi

meum *a* terra Istrahel, quam dedi patribus *ipsorum*, ita tamen, si custodierint omnia, *quaecumque mandavi* eis *secundum omne praeceptum, quod* mandavit eis servus meus Moyses.'

Et non audierunt eum et *seduxit eos* Manasses ut facerent *malignum in oculis domini* super gentes, quas *abstulit* dominus a facie filiorum Istrahel. Et locutus est dominus super Manassem et super populum eius *in manus* servorum suorum profetarum dicens: *Propter abominationes iniquas*, quas fecit Manasses, rex Juda, ex omnibus, quibus fecit Amorraeus *coram ipso*, et peccare fecit Judam in *simulacris eius*, haec dicit dominus Deus *Istrahel*: 'Ecce ego inducam mala super *locum istum* ita, ut *omnium audientium resonent utraeque* aures; et extendam *mala* super Hierusalem, *mensuram* Samariae et *ponderationem* domus Achab, et *deleam* Hierusalem sicut *deletur alabastrus unguentis*; evertitur et evertitur in faciem suam et *retribuam* reliquias hereditatis meae. . . . .'

patribus *eorum*: si tamen custodierunt *opera* omnia *quae praecepi* eis, et *universam legem, quam* mandavit eis servus meus Moyses.

Illi vero non audierunt: sed *seducti* sunt *a Manasse*, ut facerent *malum* super Gentes, quas *contrivit* Dominus a facie filiorum Israel. Locutusque est Dominus in *manu* servorum suorum Prophetarum, dicens: *Quia fecit* Manasses rex Juda *abominationes istas pessimas*, super omnia quae fecerunt Amorrhaei *ante eum*, et peccare fecit etiam Judam in *immunditiis suis*: propterea haec dicit Dominus Deus *Israel*: Ecce ego inducam mala super *Jerusalem* et *Judam*: ut *quicumque audierit, tinniant ambae* aures ejus. Et extendam super Jerusalem *funiculum* Samariae, et *pondus* domus Achab: et *delebo* Jerusalem sicut *deleri solent tabulae*: et delens vertam, et ducam crebrius stylum super faciem eius.

Dimittam vero reliquias hereditatis meae.

N.B.—The Vulgate of 2 Chron., xxxiii, differs here and there from the Vulgate of 2 Kings, xxi, the former often supplying

details omitted by the latter. The following are a few verses from the Vulgate version of 2 Chron.: xxxiii

v. 6.

Transireque fecit filios suos per ignem in valle Benennom : observabat somnia, sectabatur auguria, maleficis artibus inserviebat, habebat secum magos et incantatores ; multaque mala operatus est coram Domino, ut irritaret eum.

v. 7.

Sculptile quoque et conflatile signum posuit in domo Dei . . . .

Proverbs, xiv, 12.

Didascalia, p. 64, l. 8-10.	Vulgate
Est via, quae videtur *aput homines recta* esse, *per seriora vero* eius *veniunt* ad *intimum inferni.*	Est via, quae videtur *homini iusta ; novissima autem* eius *deducunt ad mortem.*

Exod., xx, 24, 25

Didascalia, p. 69, l. 20-24	Vulgate
Si autem facis mihi *altarem*, de terra facies illud : si autem *ex lapidibus*, non *facies illos secatos :* quoniam *ferramentum* tuum *inmisisti*, inerit in eo : *maculatum est.*	*Altare* de terra facietis mihi . . . . Quod si altare *lapideum* feceris mihi, non *aedificabis illud* de *sectis* lapidibus: si enim *levaveris cultrum* super eo, *polluetur.*

St. Matt., xii, 43-45.

Didascalia, p. 81, l. 15-21.	Vulgate
Cum exierit inmundus spiritus ab homine, *circuit*	Cum autem immundus spiritus exierit ab homine,

per (*in*)*aquosa* loca et, cum non *invenerit refrigerium*, dicit: 'In domum meam, revertar *priorem*, unde *exii*. *Si ergo* veniens *invenerit* vacantem et mundatam, tunc vadit et *adpraehendit* secum alios septem spiritus *malignio-res* se et *venientes* habitabunt *in hominem illum* et fiunt novissima hominis illius peiora prioribus.

ambulat per loca *arida* quaerens *requiem* et non *invenit*. *Tunc* dicit: 'Revertar in domum meam unde *exivi*. *Et* veniens *invenit* eam vacantem, *scopis* mundatam et *ornatam*. Tunc vadit et *assumit* septem alios spiritus secum *nequiores* se, et *intrantes habitant ibi*: et fiunt novissima hominis illius peiora prioribus.

Mal., ii, 7.

De Sacr., Bk. I, cap. 2, § 7.

Quia labia sacerdotis *custodiunt* scientam et legem *exquirunt* ex ore ipsius; angelus est *enim* dei *omnipotentis*.

Vulgate

Labia *enim* sacerdotis *custodient* scientam, et legem *requirent* ex ore eius: *quia* angelus Domini *exercituum* est.

Cant., v, 1-2.

De Sacr., Bk. V. cap. 2, §14-15

Descendat frater meus in hortum suum et *capiat* fructum *pomiferarum suarum*. *Descendi* in hortum, *vindemiavi* myrrham cum *unguentis* meis: *manducavi panem meum* cum melle meo et bibi vinum meum cum lacte meo. *Edite, fratres mei*, et inebriamini.

Vulgate

Veniat dilectus meus in hortum suum, et *comedat* fructum *pomorum suorum*. Veni in hortum meum, *soror mea sponsa*, *messui* myrrham *meam* cum *aromatibus* meis: *comedi favum* cum melle meo, bibi vinum meum cum lacte meo: *comedite, amici*, et bibite, et inebriamaini, charissimi.

Is., xxvi, 20.

De Sacr., Bk. VI, cap. 3, § 14.

Ambula populus meus et intra in *recessus tuos*, claude

Vulgate

Vade populus meus, intra in *cubicula tua*, claude *ostia tua*

ostium tuum, abscondere *pusillum*, donec *transeat ira domini*.

super te, abscondere *modicum ad momentum*, donec *pertranseat indignatio*.

Ezek., xviii, 1-32.

Didasc., p. 20, l. 24—p. 24 l. 21.

Et *factum* est *verbum* domini ad me dicens : '*Quare* dicitis vos parabolam *hanc* in terra Istrahel : Patres *manducaverunt* iuvam acerbam et dentes filiorum *indurati sunt* ? Vivo ego, dicit *Adonai* dominus, si *amplius dicetur* parabola haec in Istrahel : *Quoniam* omnes animae meae sunt ; *quemadmodum* anima patris, ita et anima *fili meae sunt ;* et anima, quae *peccat*, ipsa morietur. *Homo* autem, *qui erit* iustus, qui *facit* iudicium et iustitiam, in montibus non *manducabit* et oculos suos non *extollet* ad *desideria* domus Istrahel et uxorem proximi sui non *contaminabit* et ad mulierem menstruatam non *accedet* et hominem *inopem* non *deprimet* et pignus *debentis reddet* et *rapinam non rapiet* et panem suum esurienti *dabit* et nudum *operiet tunicam* et *pecuniam suam in* usuram non *dabit* et *superabundantiam* non *accipiet* et ab *injustitia avertet* manum suam, iudicium *iustum faciet* inter virum et *inter proximum*

Vulgate

Et *factus* est *sermo* Domini ad me dicens : *Quid est quod* inter vos parabolam vertitis in proverbium *istud* in terra Israel, dicentes : Patres *comederunt* uvam acerbam, et dentes filiorum *obstupescunt* ? Vivo ego, dicit Dominus *Deus*, si erit *ultra* vobis parabola haec *in proverbium* in Israel. *Ecce* omnes animae meae sunt : ut anima patris, ita et anima *filii mea est ;* anima, quae *peccaverit*, ipsa morietur. Et *vir si fuerit* iustus, et *fecerit* indicium et iustitiam, in montibus non *comederit* et oculos suos non *levaverit* ad *idola* domus Israel : et uxorem proximi sui non *violaverit* et ad mulierem mens truatam non *accesserit* et hominem non *contristaverit :* pignus *debitori reddiderit, per vim nihil rapuerit ;* panem suum esurienti *dederit*, et nudum *operuerit vestimento : ad* usuram non *commodaverit* et *amplius* non *acceperit :* ab *iniquitate averterit* manum suam et iudicium *verum fecerit* inter virum et *virum :* in praeceptis meis *ambulaverit* et *iudicia mea custodierit* ut *faciat veritatem ;* hic iustus est, vita

eius et in praeceptis meis *ambulavit, iustificationes meas custodivit,* ut *faceret eas :* iustus est hic, vita vivet, *dicit Adonai* dominus. *Et* si genuerit filium *pestem,* effundentem sanguinem et *facientem peccata : in via patris sui iusti non ambulavit,* sed in montibus *manducavit* et uxorem proximi sui *contaminavit* et *mendicum* et pauperem *depressit* et *rapinam, rap(i)uit* et pignus non *reddidit* et in *simulacra adposuit* oculos suos, *iniquitatem fecit, cum usura dedit* et *superabundantiam accepit : hic vita* non *vivet, omnes has iniquitates fecit,* morte *moriatur,* sanguis eius *super ipsum* erit. Si *autem* genuerit filium et *viderit* omnia peccata patris sui, quae fecit, *et* timuerit et non fecerit *secundum ista : in montibus* non *manducavit* et oculos suos non *posuit* ad *desideria* domus Istrahel et uxorem proximi sui non *contaminavit* et hominem *inopem* non *depressit* et pignus non *pigneravit* et rapinam non *rapuit,* panem suum esurienti *dedit* et nudum *operuit* vestimento et ab *iniquitate avertit* manum suam, usuram et superabundantiam non *accepit, iustitiam fecit,* et in praeceptis meis *ambulavit :* non morietur in patris sui *iniquitatibus,* vita vivet. *ait* Dominus *Deus. Quod* si genuerit filium *latronem* effundentem sanguinem et *fecerit unum de istis : et haec quidem omnia non facientem,* sed in montibus *comedentem,* et uxorem proximi sui *polluentem egenum* et pauperem *contristantem, rapientem rapinas,* pignus non *reddentem,* et *ad idola levantem* oculos suos, *abominationem facientem : ad usuram dantem,* et *amplius accipientem : numquid vivet ?* non vivet ; cum *universa haec detestanda fecerit,* morte *morietur,* sanguis eius *in ipso* erit. *Quod* si genuerit filium, *qui videns* omnia peccata patris sui, quae fecit, timuerit, et non fecerit *simile eis : super montes* non *comederit,* et oculos suos non *levaverit* ad *idola* domus Israel, et uxorem proximi sui non *violaverit.* Et virum non *contristaverit,* pignus non *retinuerit,* et rapinam non *rapuerit,* panem suum esurienti *dederit* et nudum *operuerit* vestimento : a *pauperis iniuria averterit* manum suam, usuram et superabundantiam non *acceperit, iudicia mea fecerit,* in praeceptis meis *ambulaverit : hic* non morietur in *iniquitate* patris sui, sed vita vivet.

Pater autem eius, *si tribulationem tribulaverit* et *rapuerit rapinam*, *contraria fecit* in medio *populo meo*, et *morietur* in sua iniquitate. Et dicitis : ' *Quid est, quod* (non) *recepit* iniquitatem patris filius ? ' Quia filius iustitiam et *misericordiam fecit*, omnia *legitima* mea *conservavit* et fecit *ea*, vita vivet.

Anima autem, quae *peccat*, ipsa morietur ; filius *vero* non *accipiet iniustitiam* patris sui neque pater *accipiet iniustitiam* filii *sui ;* iustitia iusti super *ipsum* erit et *iniquitas iniqui* super *ipsum* erit.

Et *iniquus*, si *convertat se* ab omnibus *iniustitiis* suis quas *fecit*, et *custodiat* omnia *mandata* mea et *faciat* iustitiam et *misericordiam*, vita vivet et non morietur. *Omnia delicta* eius, *quaecunque fecit*, non *erunt in memoriam :* in sua iustitia, quam *fecit*, *vita* vivet. Numquid *voluntate volo mortem iniusti*, dicit dominus Deus, *quam* ut *avertat* se a *via sua mala* et vivat ?

Cum se autem averterit iustus a sua institia et fecerit iniquitatem secundum omnes *iniquitates*, quas *fecit iniquus*, omnes iustitiae eius, quas *fecit* non *erunt in memoria ;*

Pater eius *quia calumniatus est*, et *vim fecit fratri*, et *malum operatus est* in medio *populi sui*, *ecce mortuus est* in iniquitate sua. Et dicitis : ' *Quare* non *portavit* filius iniquitatem patris ? *Videlicet* quia filius *iudicium*, et iustitiam *operatus est*, omnia *praecepta* mea *custodivit* et fecit *illa*, vivet vita.

Anima, quae *peccaverit*, ipsa morietur ; filius non *portabit iniquitatem* patris, et pater non *portabit iniquitatem* filii : iustitia iusti super *eum* erit, et *impietas impii* erit super *eum*.'

Si autem *impius egerit poenitentiam* ab omnibus *peccatis* suis, quae *operatus est*, et *custodierit* omnia *praecepta* mea, et *fecerit iudicium* et iustitiam : vita vivet et non morietur. *Omnium iniquitatum* ejus *quas operatus est*, non *recordabor :* in iustitia sua, quam *operatus est*, vivet. Numquid *voluntatis meae est mors impii*, dicit Dominus Deus, et *non ut convertatur* a *viis suis*, et vivat ?

Si autem averterit se iustus a iustitia sua et fecerit iniquitatem secundum omnes *abominationes* quas *operari solet impius numquid vivet* ? omnes iustitiae eius quas *fecerat* non *record-*

in *delicto suo, quo excidit*, et in *peccatis suis, quibus* peccavit, in ipsis morietur. Et dixistis: 'Non dirigit via Domini.'

Audite nunc omnes, domus Istrahel: Numquid via mea non *dirigit* ? (Nonne *via vestra* non *dirigit* ?).

Cum *convertet* se iustus a sua iustitia et *faciet delictum* et morietur in *delicto, quo fecit :* in *ipso* morietur. Et in *convertendo* se *iniqus* ab *iniquitate* sua, quam *fecit*, et *faciet* iudicium et iustitiam : *hic* animam suam *custodivit*. Et *odit* et *avertit* se ab omnibus iniquitatibus suis, quas *fecit :* vita vivet et non morietur. Et *dicent domus* Istrahel : 'Non *corrigit* via(m) Domini.' Numquid *via mea non corrigit*, domus Istrahel ? *Nonne via vestra* non *corrigit* ?

Ideoque unumquemque *secundum viam ipsius* iudicabo, domus Istrahel *dicit Adonai* dominus : Convertimini et *avertite vos* ab omnibus *inpietatibus* vestris et non *erunt* vobis in *poenam* (iniquitatis. Proicite a vobis) *omnes inpietates vestras, quas inpie fecistis in me*, et facite vobis cor novum et spiritum novum et *ut quid* moriemini, domus Istrahel ? Quoniam nolo *abuntur :* in *praevaricatione, qua praevaricatus* est, et in *peccato suo*, quod peccavit, in ipsis morietur. Et dixistis : Non est aequa via Domini.

Audite ergo, domus Israel : Numquid via mea non *est aequa*, et non *magis viae vestrae pravae sunt* ?

Cum *enim averterit* se iustus a iustitia sua, et *fecerit iniquitatem*, morietur in *eis :* in *injustitia, quam operatus est*, morietur. Et *cum averterit* se *impius* ab *impietate* sua, quam *operatus est*, et *fecerit* iudicium et iustitiam : *ipse* animam suam *vivificabit*. *Considerans* enim et *avertens* se ab omnibus iniquitatibus suis quas *operatus est*, vita vivet et non morietur. Et *dicunt filii* Israel : Non *est aequa* via Domini Numquid *viae meae non sunt aequae*, domus Israel, et *non magis viae vestrae pravae* ?

Idcirco unumquemque *iuxta vias suas* iudicabo, domus Israel, *ait* Dominus *Deus*. Convertimini et *agite poenitentiam* ab omnibus *iniquitatibus* vestris : et non erit vobis in *ruinam* iniquitas. Proicite a vobis omnes *praevaricationes vestras*, in *quibus praevaricati estis*, et facite vobis cor novum et spiritum novum : et *quare* moriemini, domus Israel ? Quia nolo mortem morientis, dicit

mortem morientis, dicit *Adonai* dominus, *sed convertimini ut vivatis.*

Dominus *Deus, revertimini* et *vivite.*

N.B.—The divergences from the Vulgate in the Didascalia quotations are often to be ascribed to the influence of the Septuagint or to the Greek of the Const. Apost., e.g. in l. 2 of p. 23, *in delicto quo fecit* seems to be a literal translation of the Sept.. ἐν τῷ παραπτώματι ᾧ ἐποίησεν. Similarly in l. 16, p. 24, the words interpolated by Hauler and not contained in his original are in the Sept. εἰς κόλασιν ἀδικίας· ἀπορρίψατε ἀπὸ ἑαυτῶν πάσας which is the reading of the Vulgate and of St. Augustine X, 733 (Migne).

Is., vi, 9-10 (cf. St. Matt., xiii, 15).

Didascalia, p. 45, l. 19-24.

Auditu audietis et *non intellegetis* et *videntes videbitis* et *non videbitis, inpinguatum* est enim cor populi huius et *auribus graviter audierunt* et oculos *suos curvaverunt ut non videant* oculis et auribus *audiant.*

Vulgate

Audite audientes et *nolite intelligere :* et *videte visionem* et *nolite cognoscere. Excaeca* cor populi huius et *aures* eius *aggrava ;* et oculos *eius claude ; ne forte videat* oculis suis et auribus suis *audiat,* et corde suo intelligat, et convertatur, et sanem eum.

St. Matt., xiii, 15.

Incrassatum est enim cor populi huius, et auribus graviter audierunt, et oculos suos *clauserunt : nequando* videant oculis, et auribus audiant et *corde intelligant* et convertantur et sanem eos.

St. Matt., v, 5, sqq.

Didascalia, p. 15, l. 8-11.

Beati *mansueti quia* ipsi *hereditabunt* terram. Beati

Vulgate

Beati *mites : quoniam* ipsi *possidebunt* terram. Beati

misericordes *quia* ipsis *miserebitur Deus.*

Beati pacifici, quoniam fili Dei vocabuntur. Beati mundo corde *quia* ipsi videbunt Deum.

misericordes : *quoniam* ipsi *misericordiam consequentur.*

Beati pacifici : quoniam filii Dei vocabuntur. Beati mundo corde : *quoniam* ipsi Deum videbunt.

N.B.—The remarkable reading of the second verse above in the Didascalia coincides with that of the Codex Veronensis and in St. Ambrose Off. I, 16. *Misereor* with the *dat.* used personally is common in the Codex Brixianus as well as in those of Verona and Vercellae. It is found as early as S. Cyprian (c. 250 A.D.) who quotes Proverbs xix, 17, as Qui *miseretur pauperi* deo fenerat (Test. III, 1, ad Quirin. p. 418, pr.) where the Vulgate reads Foeneratur Domino qui *miseretur pauperis.*

1 Cor., xii, 8-11.

Gaudentius, Tract. IX, § 292.

Alii datur *enim* sermo sapientiae, alii *verbum* scientiae secundum eumdem Spiritum : *alii* fides in eodem Spiritu : alii *sanitas* in uno Spiritu : alii operatio *virtutis*, alii discretio spirituum : alii prophetia, alii genera linguarum, alii interpretatio sermonum. Haec autem omnia operatur unus et idem Spiritus, dividens *unicuique* prout vult.

Cf. De Sacram., Bk. VI, cap. 2, § 9:

Unus atque idem spiritus dividens singulis prout vult.

Vulgate

Alii *quidem per Spiritum* datur sermo sapientiae : alii *autem sermo* scientiae secundum eundem Spiritum : *alteri* fides in eodem Spiritu : alii *gratia sanitatum* in uno Spiritu : alii operatio *virtutum*, alii prophetia alii discretio spirituum, alii genera linguarum, alii interpretatio sermonum. Haec autem omnia operatur unus et idem Spiritus, dividens *singulis* prout vult.

The preceding verses of 1 Cor., xii, 8-11, appear thus :

De Sacram., Bk, VI., cap. 2 § 9.	Vulgate.
Divisiones *autem* gratiarum sunt, idem autem spiritus. Divisiones *ministeriorum* sunt, idem autem dominus. Divisiones operationum sunt, idem *autem* Deus, qui operatur omnia in omnibus.	Divisiones *vero* gratiarum sunt, idem autem spiritus. Et divisiones *ministrationum* sunt, idem autem dominus. Et divisiones operationum sunt, idem *vero* Deus, qui operatur omnia in omnibus.

Is., i, 2.

Gaudentius, Tract. X, § 295.	Vulgate
Filios *genui* et exaltavi : ipsi autem me spreverunt. *Agnovit* bos possessorem suum et asinus praesepe domini sui : Israel *vero* me non cognovit, et populus *me* non intellexit.	Filios *enutrivi* et exaltavi : ipsi autem spreverunt me. *Cognovit* bos possessorem suum et asinus praesepe domini sui : Israel *autem* me non cognovit et populus *meus* non intellexit.

St. Luke xvi, 1-13.

Gaud., Tract. XVIII, § 347.	Vulgate
Dicebat Dominus Jesus ad discipulos suos *parabolam :* Homo quidam erat dives, qui habebat villicum : et hic *delatus est* quasi *dissiparet facultates* eius. Et *vocato eo* ait illi : Quid hoc audio de te? Redde rationem villicationis tuae : iam enim non poteris villicare. Ait autem villicus intra se : Quid faciam, quia Dominus meus aufert a me villicationem ? fodere non valeo, mendicare erubesco.	Dicebat autem et ad discipulos suos : Homo quidam erat dives, qui habebat villicum: et hic *diffamatus est apud illum* quasi *dissipasset bona* ipsius. Et *vocavit illum* et ait illi : Quid hoc audio de te ? redde rationem villicationis tuae : iam enim non poteris villicare. Ait autem villicus intra se : Quid faciam, quia dominus meus aufert a me villicationem ? fodere non valeo, mendicare erubesco. Scio quid faciam,

Scio quid faciam, ut, cum amotus fuero de villicatione, recipiant me in domos suas. *Et convocans unumquemque debitorem* domini sui, dicebat primo : Quantum debes domino meo ? At ille dixit : entum batos olei. *Et ait* illi : Accipe *litteras tuas :* et *sedens* cito, scribe quinquaginta. Deinde alii dixit : Tu vero quantum debes ? *At ille* ait : Centum coros tritici. *Et* ait illi : Accipe litteras tuas, et scribe octoginta. Et laudavit Dominus villicum iniquitatis quia prudenter *fecit : quoniam* filii huius saeculi prudentiores *quam filii* lucis in generatione sua sunt. Et ego vobis dico : facite amicos de mammona iniquitatis : ut, cum defeceritis, recipiant vos in aeterna tabernacula. Qui fidelis est in minimo, et in *multo* fidelis est : et qui in *minimo* iniquus est et in *multo* iniquus est. Si ergo in iniquo mammona fideles non fuistis, quod verum est quis credet vobis ? Et si in alieno fideles non fuistis, quod verum est quis dabit vobis ? Nemo potest servus duobus dominis servire : aut enim unum *oderit*, et alterum diliget ; aut *unum patietur*, et alterum contemnet. Non potestis Deo servire et mammonae.

ut, cum amotus fuero de villicatione, recipiant me in domos suas. *Convocatis itaque singulis debitoribus* domini sui, dicebat primo : Quantum debes domino meo ? At ille dixit : Centum cados olei. *Dixitque* illi : Accipe *cautionem tuam :* et *sede* cito, scribe quinquaginta. Deinde alii dixit : Tu vero quantum debes ? *Qui* ait : Centum coros tritici. Ait illi : Accipe litteras tuas, et scribe octoginta. Et laudavit Dominus villicum iniquitatis quia prudenter *fecisset : quia* filii huius saeculi prudentiores *filiis* lucis in generatione sua sunt. Et ego vobis dico : facite vobis amicos de mammona iniquitatis: ut, cum defeceritis, recipiant vos in aeterna tabernacula. Qui fidelis est in minimo et in *maiori* fidelis est : et qui in *modico* iniquus est, et in *maiori* iniquus est. Si ergo in iniquo mammona fideles non fuistis, quod verum est quis credet vobis ? Et si in alieno fideles non fuistis, quod verum est quis dabit vobis ? Nemo servus potest duobus dominus servire : aut enim unum *odiet*, et alterum diliget ' aut *uni adhaerebit* et alterum contemnet. Non potestis Deo servire et mammonae.

STYLE.

PARTICLES, FIGURES OF SPEECH, WORD-ORDER, &c.

Among the various ingredients which go to make up what we commonly understand by the term "style," perhaps the most important (at any rate in Latin writers) is the use of particles. Prof. A. Souter, in his *Study of Ambrosiaster* quotes with approval the view of Prof. Von Wölfflin that "the way in which particles are employed forms the best means of deciding common authorship." Any author's vocabulary may be imitated with a certain amount of success, but his use of particles is more elusive, and may be compared to those little tricks or mannerisms of the human being which are so striking to observers but so hard to imitate. The use of Figures of Speech, the word-order observable in a writer, and the peculiarities of diction to be found in him, such as his fondness for certain words or his tendency to use them with a shade of meaning peculiar to himself or to the 'school' with which he is identified, are the other chief ingredients which constitute his style. I shall therefore treat them in all three, under the general heading of Style.

Denique generally occurs first in the sentence in Gaudentius and the De Sacram. It does not occur at all in the Didascalia. Vide Gaud., Praef. § 223, *Denique* in doloribus constituto exprobrantur per mulierem opera misericordiae; cf. Tract. VII, § 265, *Denique* sancto David non imputatur ad peccatum; cf. Tract. X, § 300, *Denique* in hac etiam lectione Exodi quae ordinem celebrandae paschae disponit; cf. Tract. XII, § 310, *Denique* ut ostenderet Dominus istud quod dixerat mundi judicium, Passionem suam esse; cf. Tract. XVIII, § 348, *Denique* post finem parabolae sic adjecit. It occurs once only in the second place in Gaud., viz. in Tract. VIII, § 276, Libanus *denique* et mons esse arduus apud Phoenices cernitur. In the De Sacram. it is found always in the first position, e.g. Bk. II, cap. 7, § 21,

Denique ut vobis adferamus exemplum ; cf. Bk. III, cap. 1, § 5, *Denique* audi, quia mysterium est et sanctificatio ; cf. Bk. IV, cap. 2, § 7, *Denique* iterum audi dicentem David ; cf. Bk. VI, cap. 5, § 25, *Denique* sic coepit.

Ergo. It is worthy of note that this characteristic particle, which is exceedingly common in all three documents, occurs sometimes as the first, sometimes as the second and sometimes (more rarely) as the third word in the sentence. It will be sufficient to quote certain characteristic passages, e.g. Gaudentius' Praefatio, § 221, *Ergo* quoniam desiderio tuo negare operam non potui postulatam (1st place) ; cf. Praef. § 223, Caveant *ergo* infructuosi locupletes . . . . ne ad similia tormenta ducantur (2nd place) ; cf. Praef. § 227, *Ergo* quoniam vel ad probationem justis, vel ad emendationem peccatoribus . . . . varii cruciatus in hoc saeculo irrogantur (1st place) ; cf. Tract. I, § 232, Filius *ergo* Dei, ... prostratum mundum propria Resurrectione resuscitat (2nd place) ; cf. Tract. I, § 234, Tibi *ergo* ut quid legitur (2nd place) ; cf. Tract. II, § 241, *Ergo* quoniam membra Agni Dei Scripturas ejus diximus (1st place) ; cf. Tract. II, § 242, Oportet *ergo* nos ex praecepto Dei mortificare prius concupiscentias carnis (2nd place) ; cf. Tract. IV, § 251, *Ergo* quoniam non oportet rebus carnalibus immorari cum cui Filius Dei fuerit revelatus (1st place) ; cf. Tract. V, § 256, Ostenditur *ergo* terra Aegypti . . . . sancta non esse (2nd place) ; cf. Tract. VI, § 261, Audi *ergo* non solum daemones Aegyptios esse ; sed etiam cultores eorum (2nd place) ; cf. Tract. VI, § 261, Nocte *ergo* qua corpus exanime relinquens in cruce Dei Filius (2nd place) ; cf. Tract. VI, § 263, Sit *ergo* unusquisque nostrum in parte Domini, qui percussit Aegyptios (2nd place) ; cf. Tract. VII, § 265, Ut *ergo* memores essent hujus necessitatis (2nd place) ; cf. Tract VII. § 267 Caveamus *ergo* a fermento malitiae (2nd place) ; cf. Tract. VIII, § 269, Quid est *ergo*, quod . . . . Dominum perhibet invitatum (3rd place) ; cf. Tract. VIII. § 275, *Ergo* ut ad interpretationem nominum . . . . redeam (1st place) ; cf. Tract. IX, § 280, Teneamus *ergo* gratiam Spiritus sancti (2nd place) ; cf. Tract. IX, § 286, *Ergo* cum confideremus in idolis (1st place) ; cf. Tract. IX, § 292, Quamquam *ergo* nesciat architriclinus Moyses, ... gratiam fuisse collatam (2nd place) ; cf. Tract. XI, § 304, Operatur *ergo* pro salute animae Christus in sabbato (2nd place) ; cf. Tract. XII.

§ 310, Passus est *ergo* Dominus se hujus mundi judicio judicari (3rd place) ; cf. Tract. XIII, § 318, A nostris *ergo* incipientes . . . . benefaciamus egentibus ac miseris (3rd place) ; cf. Tract. XVI, § 335, Solus *ergo* cum loquitur Petrus (2nd place) ; cf. Tract. XIX, § 356, Post haec *ergo* et istiusmodi multa (3rd place) ; cf. Tract. XVIII, § 354, Clare patet *ergo* (3rd place) ; There are many other examples in Gaudentius. In the De Sacram. (and in Ambrose's undisputed works) the word is used in the same way, e.g. Bk. I, cap. 1, § 2, *Ergo* quid egimus sabbato ? (1st place) ; f. Bk. 1, cap. 2, § 8, *Ergo* abrenuntiasti mundo (1st place); cf' Bk. I, cap. 2, § 8 Et tu *ergo* semper recordare, quid promiseris (3rd place) ; cf. Bk. 1, cap. 5, § 15, Quid *ergo* significat (2nd place) ; cf. Bk. 1, cap. 5, § 17, *Ergo* vidit Johannes et credidit (1st place) ; cf. Bk. II, cap. 3, § 9, *Ergo* habes unum baptisma (1st place) ; cf. Bk. II, cap. 4, § 11, Vides *ergo* (2nd place) ; cf. Bk. II, cap. 5, § 14, Nunc *ergo* consideremus (2nd place) ; cf. Bk. II, cap. 7, § 22, Sic *ergo* peccatum dimittit pater (2nd place) ; cf. Bk. II, cap. 7, § 23, Clamat *ergo* apostolus, and again Mors *ergo* est (2nd place) ; cf. Bk. III, cap. 2, § 14, *Ergo* agnoscit se hominem (1st place) and § 15, *Ergo* . . . . venimus usque ad altare (1st place) ; cf. Bk. IV, cap. 3, § 10, *Ergo* ex pronepote Abrahae Iudaei dicti sunt (1st place) and again Ipse *ergo* auctor sacramentorum (2nd place) ; cf. Bk. IV, cap. 3, § 12, Obtulit *ergo* Melchisedech panem et vinum (2nd place) ; cf. Bk. V, cap. 2, § 8, Iam tunc *ergo* Solomon inducit nuptias vel Christi et ecclesiae (3rd place). I have omitted many other examples as I think the above are sufficient. The foll. are similar instances from the Didascalia, e.g. p. 6, l. 7, sqq., Tu *ergo*, qui . . . . legis sinplicem et evangelico consonantem legem (2nd place) ; cf. p. 6, l. 19, *Ergo* haec cum leges, valde poteris in fide crescere et aedificari (1st place) ; cf. p. 6, l 25, Observa *ergo*, ne talia agas (2nd place) ; cf. p. 15, l. 17, Sit *ergo* sobrius, castus, ornatus (2nd place) ; cf. p. 16, l. 25, Ita *ergo* probetur (2nd place) ; cf. p. 17, l. 17, Si quis *ergo* blasfematur per mandacium (3rd place) ; cf. p. 19, l. 6, Non *ergo* oportet his . . . . vos adtendere (2nd place) ; cf. p. 27, l. 32, Episcopis *ergo* dictum est per apostolos (2nd place) ; cf. p. 29, l. 24, Si *ergo* durius agas cùm laicis (2nd place) ; cf. p. 30, l. 19, sqq. Si *ergo* non remiseris his, qui peccaverunt, quomodo recipies ? (2nd

place) ; cf. p. 37, l. 31, *Ergo* diligatur a vobis (1st place) ; cf. p. 38, l. 1, Sicuti *ergo* non licebat eum . . . . offere aliquid (2nd place) ; cf. p. 38, l. 25, Sicut *ergo* unicuique praesbyterarum datur (2nd place) ; cf. p. 40, l. 32, Episcopum *ergo* diligite ut patrem (2nd place) ; cf. p. 44, l. 22, Nolite *ergo* vosmet ipsos . . . . spargere ab ecclesia (2nd place) ; cf. p. 45, l. 16, Similes *ergo* inveniuntur qui eiusmodi sunt (2nd place) ; cf. p. 45, l. 30, Quae talis *ergo* est vidua non est conligata altario Christi (3rd place) ; cf. p. 46, l. 24, Quae talis *ergo* fuerit nec exauditur citius (3rd place) ; cf. p. 47, l. 10, De his *ergo* nihil poterit inpediri orationi eius (3rd place) ; cf. p. 54, l. 22, Qui talis *ergo* fuerit (3rd place) and l. 24, Qui *ergo* dat simpliciter omnibus (2nd place) ; p. 57, l. 13, Non solum *ergo*, a Sibyllâ dictum est (3rd place) ; cf. p. 59, l. 8, Sicut discipuli *ergo* fideles Christi omnia credamus ab eo nos accepturos (3rd place) ; p. 70, l. 2, Haec *ergo* sinplex et levis et facillima lex (2nd place) ; cf. p. 119, l. 3, Illa *ergo* hora in latere Christus punctus (2nd place). Here again I have purposely omitted many further examples.

Copulative and Disjunctive Particles. Gaudentius is fond of the following: *et* . . . . *et*, *tam* . . . . *quam*, *aut* . . . . *aut*, *vel* . . . . *vel*, *sive* . . . . *sive*, *neque* . . . *neque* ; in fact he is inclined to use them too freely. The foll. are examples : Praef. § 229, Quibus documentis et bonitatem Dei provida castigatione suos famulos *vel* corrigentis a delicto *vel* promoventis ad gloriam plenius intelligas approbari : cf. Tract. III, § 247, Cuius Agni nos sanguinem . . . . *vel* in duobus postibus, *seu* fide *et* opere, *seu* corde *et* ore, *vel* in liminaribus habentes nostrarum frontium ab omni incursu saevientis plagae protegimur: cf. Tract. XIX, § 360 Quamvis evidenter liqueat testimoniis supradictis Filium Dei . . . . *et* Deum esse *et* hominem ; et nunc humilia quaeque . . . . *vel* egisse, *vel* locutum fuisse, *vel* passum : nunc immensam sublimitatem naturae Dei *tam* verbis docuisse *quam* factis mirabilibus approbasse ; cf. Tract. XXI, § 372, Multos *et* publica *et* privata disputatione lucratus in fide est ; cf. Tract. IV, § 252, Ingreditur *et* ad nos, qui sumus in domo Ecclesiae congregati, *et* ostendit nobis venerandi sui corporis veritatem, si tamen *vel* meruimus, *vel* meremur eius esse discipuli ; cf. Tract. XII, § 308, Nam et decernentis sententia iudicium dicitur, *et* supplicium patientis dicitur poena ; cf. Tract. XIII,

§ 315, Siquidem non multo post, universa quae *vel* impius fur collegerat ex fraudibus perpetratis, *vel* quae sacrilegus Christi traditor . . . . acceperat, cum vita pariter amisit; cf. Tract. XIII, § 318, Perfecte enim ille diligit Deum qui praecepta ejus *vel* habet in corde, *vel* custodit in opere: cf. § 319, Nec ille Deum diligit qui non miseretur pauperum, in quibus Christus se *vel* foveri contestatur, *vel* negligi . cf. Tract. XIV, § 323, Caeterum qualiter propheta in corpore constitutus, *vel* in coelum ascensurus erat, *vel* in infernum descensurus, *vel* trans ultima maria perrecturus? cf. Tract. XV, § 331, Sola haec quae praedximus custodienda sanxerunt, ne *vel* sacrificatis diabolo cibis profanemur immundis, *vel* ne emortuo per viscera suffocatorum animalium sanguine polluamur, *vel* ne immunditiis fornicationum corpora nostra, quae templa Dei sunt, violemus. In this passage the first *ne vel* is followed by *vel ne* twice repeated. Examples might be multiplied from all the Tractates (except the twentieth). The De Sacram. does not exhibit the same peculiarity, though naturally *vel*, *neque* and *aut* are used occasionally.

An interesting study in style is afforded by the use of the correlatives employed for "not only" . . . . "but also." The equivalents for these are not found in the De Sacramentis at all, and only once, so far as I can discover, in the Didascalia, but in Gaudentius we find at least four varieties, viz., *non solum —sed etiam; non modo—verum etiam; non modo—sed etiam*: and *non solum sed et*. *Non solum verum etiam* seems to have been the formula oftenest employed by Gaudentius, e.g. Tract. IX, § 283, Nisi . . . . *non solum* responsionis Christi virtutem cognovisset, *verum etiam* . . . . ordinem praevidisset cf. Tract. X, § 296. *Non solum* beati Petri Epistola *verum etiam* beati Davidis propheta testatur: cf. Tract. V, § 255 Ut *non solum* praecinctos habeamus lumbos *verum etiam* calciati simus: cf Tract. XVIII, § 353. Animas enim nostras *non solum* virgines esse . . . . oportet *verum etiam* . . . .; cf. Tract. X, § 295, *Non solum* repulsus est, *verum etiam* crucifixus: cf. Tract. XI, § 306, *Non solum* timido silentio nutriamus: *verum etiam* omni reprehensione dignos: cf. Tract XVII, § 342 *non solum* constantibus animis respeurunt, *verum etiam* responsione acerrima refutarunt: cf. Tract. XXI, § 372, *Non solum* contra Gentiles atque Judaeos, *verum etiam* contra haereses omnes . . . . . pug-

navit. For *non solum . . . . sed etiam*, cf. Tract. VI, § 261, Audi ergo, *non solum* daemones Aegyptios esse *sed etiam* cultores eorum ; cf. Praef. ad Benivolum § 226, *Non solum* facultatibus . . . *sed* ipsis *etiam* corporis sui carnibus ; cf. Tract IX, § 289-90. Qui *non solum* in illis nuptiis . . . . *sed etiam* in istis quae celebrantur in Gentibus. Cf. Praef. § 221. Ebrius *non solum* vino, *sid* ipsius *etiam* cruore Baptistae. *Non modo—verum etiam* occurs in Tract. XIII, § 315, *Non modo* superfluum computavit, *verum etiam* sermone improbissimo reprehendit. *Non solum—sed et* is found in Tract. XIII, § 313. Per omnes divini eloquii libros Filius Dei *non solum* Deus *sed et* homo ac filius hominis praedicatur, and in Tract. IX, § 282, Et ipse . . . . apostolicis *non solum* videtur oculis *sed et* manibus pertractatur. This too is the only form I have found in the Didascalia, vide p. 57, l. 13-15, *Non solum* ergo, carissimi, a Sibylla dictum est . . . *sed et* per sacras scripturas. *Non modo* . . . . . *sed et* is found in Gaudentius, Tract. VII, § 266, Isti *non modo* eum suscipere noluerunt *sed et* crucis supplicio trucid arunt. *Nonsolum modo* . . . . . *sed et* appears in Gaudentius, Tract. VI, § 263, *Neque* enim *solummodo* tunc istud factum est *sed et* nunc semper Deus . . . percutit Aegyptios. *Non modo* . . . . *sed etiam* occurs in Gaudentius, Praef. § 222, Vult enim videri humanus error, *non modo* cum venia *sed etiam* cum ratione peccare.

Numquid for Num occurs in all three documents, e.g., Gaud., Tract. III, § 248, *Numquid* mentiri potuit Deus, qui facturos eos praedixerit quod fecerunt ? cf. Tract. XII, § 308, *Numquid* in primo adventu suo Christus mundum judicasse existimabitur, quem potius salvasse cognoscitur , cf. Praef., § 229, *Numquid* injustus Deus qui infert iram ? In the De Sacram. (and in the undisputed works of S. Ambrose, e.g., in De Myst.) it is frequent e.g., De Sacram., Bk. III, cap. 2, § 13, *Numquid* peccatum contraxi? cf. Bk. IV, cap. 3, § 10, *Numquid* homo quisquam potest rex esse iustitiae ? cf. Bk. IV, cap. 5, § 23, *Numquid* debemus de eius fide et testificatione dubitare ? cf. Bk. VI, cap. 3, § 12, *Numquid* potuit Paulus contra Christi docere praecepta ? non utique. Cf. Bk. VI, cap. 4, § 17, *Numquid* debes in oratione tua crucem Domini gentibus demonstrare ? In the Didascalia it is repeatedly found especially in Biblical quotations (which differ considerably from the Vulgate) e.g., p. 22, l. 24, *Numquid*

voluntate volo mortem iniusti . . . . ? On p. 23, l. 34-35, in the same quotation from Is. xviii, we get the curious combination *Numquid* . . . . *non*. *Numquid* via mea *non* dirigit ? where the Vulg. also has *Numquid* via mea *non* est aequa ? A.V. Is not my way equal ? A few lines further on the writer uses ' corrigit ' for ' dirigit ' as though both verbs meant " to be fair, just." If we couple the two together as " numquid . . . . non," they must be treated as equivalent to " nonne." In line 10 he seems to recognise this by translating thus : " *Nonne* via vestra *non* corrigit ? " i.e. Is not your way not equal, i.e., is it not *une*qual ? Curiously enough there is an exact parallel example in S. Ambrose's genuine work, De Myst., cap. 9, § 51, *Numquid non* praeter naturam operata est gratia, ut aquam vomeret petra, quam non habebat natura ? (" Did not grace work contrary to nature in making the rock gush with water which it did not naturally possess ? ").

Use of Quippe simply or with *quia*. This use of *Quippe* is a peculiarity of the style of Gaudentius. The word does not seem to occur in the De Sacramentis nor in the Didascalia. In Gaudentius it is exceedingly common, amounting almost to a mannerism, in which respect it resembles irrogare, idoneus and other words which Gaudentius seems quite unable to avoid. *Quippe* is used by Gaudentius as a connective word in order to explain or amplify, or it is definitive. He is especially fond of the word when using it to explain quotations from the Holy Scriptures ; it generally occupies the second place in the sentence, e.g., Tract. I, § 233, Praevidens *quippe* Deus Gentium populos . . . immundos, et extra sanctum locum Ecclesiae in longinquo positos, utique nos " qui eramus longe, et facti sumus prope in sanguine Christi" (Ephes. ii. 13); dat licentiam, etc.; cf. Tract. II, § 240, " Lavabit in vino stolam suam, et in sanguine uvae amictum suum " (Gen. xlix) Stolam *quippe* nostri corporis indumentum suum, proprio erat sanguine abluturus ; cf Tract. III, § 247, " Sumant ovem per domos . . . . occident eum omnis multitudo synagogae filiorum Israel ad vesperam." (Ex. xii). " Occident," ait : non " occidant," Synagoga *quippe* Judaeorum quod erat crudeliter factura, praedictum est ; cf. Tract. VIII, § 275, " Qui habet aures audiendi, audiat (Luc. viii) " Noverat *quippe* universis inesse aures, sed non omnibus audiendi ; cf. Tract. VIII,

§ 279, Quia "littera occidit, spiritus autem vivificat" (2 Cor. iii). Sola *quippe* interficit littera, et Spiritu sancto temperata regenerat; cf. Tract. IX, § 284, Sed "convertentur ad vesperum," quomodo Propheta ait, "et famen patientur ut canes" (Ps. lviii). Convertentur *quippe* et ipsi Judaei, sero tandem, ad vesperum scilicet mundi. In the same section (§ 284) cf. Belluae *quippe* sunt omnes increduli, non natura, sed moribus: quoniam "homo in honore constitutus non intellexit: comparatus est jumentis insipientibus et similis factus est illis" (Ps. xlix); cf. Tract. XII, § 309, "Sed haec est," inquit, "vestra hora, et potestas tenebrarum" (Luc. xxii). Potestas tenebrarum *quippe* hujus mundi est . . . . qui in tenebris perfidiae constituti, lumen nolunt aspicere veritatis. This is the only instance of *quippe* in the third place, its position here being due to the fact that potestas tenebrarum forms but a single idea. Cf. Tract. XIII, § 316, "Ecce aqua et ignis: ad quod volueris, extende manum tuam" (Eccli., xv); hoc est opus tuum. In manu *quippe* opera demonstrantur . . . .; cf. Tract. XV, § 328, Salutaria *quippe* mandata divina sunt; nam "qui fecerit ea homo, vivet in illis" (Deut. iv, 1); cf. Tract. XV, § 330, Nenimi absurdum videatur quod eos paulo ante Aniciis comparavi. Anicii *quippe* ex Graeco sermone a nobis nuncupantur invicti; cf. Tract. XVI, § 335, "Euntes," inquit, "docete omnes gentes, et baptizate eas in nomine Patris, et Filii, et Spiritus sancti." Janua *quippe* regni coelorum nonnisi hac Sacramentorum spiritualium clave reseratur; cf. Tract. XVII, § 341, Quid enim a me inferri novum potest quod non ille in eorum laudibus ubertate eloquii sui opulenter effuderit, copiose ornaverit signanter expresserit? Ingentis *quippe* difficultatis est, easdem virtutes diversis sermonibus praedicare; cf. Tract. XVIII, § 353, Nam "sicut caro sine anima, ita fides sine operibus mortua est," secundum Jacobi sancti sententiam (Jac. ii, 26). Lumen *quippe* fidei tunc erit juge atque perpetuum, si affatim bonorum operum pinguedine animetur; cf. Tract. XIX, § 362, Deinde "humiliavit seipsum, factus," inquit, "obediens usque ad mortem, mortem autem crucis" (Philipp. ii); spontanea *quippe* humilitate . . . . volens crucem pertulit.

Occasionally *quippe* explains or amplifies a preceding word only by a sort of synonym and is almost equal to "namely" or "that is," e.g., Praef. § 226, Quia blasphemantis furor

non medelam doloribus praestat, sed cruciatum mortis accumulat ; illius *quippe* mortis quae nec finem miseriis tribuat, et exordium sit poenarum, quas ultor Deus blasphemantibus praeparavit ; cf. Tract. I § 234, " Lex," inquit, " umbra erat futurorum bonorum " (Heb., x) : eorum *quippe* bonorum quae in nobis completa sunt ; cf. Tract. XIII, § 312, Quoniam vetus Lex, ut ait Apostolus (Heb., x), umbra erat futurorum bonorum ; illorum *quippe* bonorum quae compleri noscuntur in Christo . . . . cf. Tract. X, § 299, Et hinc est illud quod apostolus Paulus ex Judaeis parentibus natus, Hebraeus *quippe* ex Hebraeis, ait : cf. Tract. II, § 237, Inimici Dei, hostes *quippe* populi ejus, exstincti sunt ; cf. Tract. III, § 250, Hic est annus, cujus coronam (victorialem *quippe* circulum operibus bonitatis Christi benedicendum) Propheta laetus nuntiavit in Psalmo ; cf. Tract. IV, § 253, " Ita," ergo inquit, " in hoc tempore (sub adventu *quippe* Christi) reliquiae secundum electionem gratiae salvae factae sunt " (Rom., xi) ; cf. Tract. VI, § 260, Ad vesperum (imminentibus *quippe* jam tenebris . . . .) ; cf. Tract. VIII, § 273, Aurea quoque donaret dextralia, probabilium *quippe* operum, dextrorumque factorum ; cf. Tract. VIII, § 276, Et stabula immanium ferarum, daemonum *quippe* cubilia, derelinquens ; cf. Tract. IX, § 283, Pro Chananaca, gentili *quippe* muliere ; cf. Tract. IX, § 292, Et perniciosa gravedine sauciati ; imbecilliores *quippe* mentibus, et virtutem divini Spiritus non ferentes ; cf. Tract. XIX, § 362, " Ut in nomine Jesu," Dei *quippe* et hominis, " omne genu flectatur coelestium " . . . . ; cf. Tract. XIX, § 366, Quod si "omnes peccaverunt, et egent gloria Dei " (Rom., iii, 23) (majestatis *quippe* ejus medela) ; cf. Tract. V, § 258, Ad eos autem qui fideli mente audiunt, quasi iam in sancta terra, perfecti *quippe* cordis in fide ; cf. Tract. VIII, § 278, De cujus semine nascitur Joseph, cui desponsata virgo Maria (ejusdem *quippe* tribus, quia aliter non licebat) quae genuit Jesum qui dicitur Christus ; cf. Tract. IX, § 287, Impleverunt eas usque ad summum : plenitudine *quippe* doctrinae infusum Baptisma cumulantes ; cf. Tract. XII, § 310, Ut advenientem verum Principem suum non recognosceret mundus, ipsius *quippe* diaboli prestigiis obcaecatus ; cf. Tract. XIII, § 313, "Sapientia aedificavit sibi domum " (Prov., ix) habitaculum *quippe* corporis nostri jam suum ; cf. Tract. XIX, § 359, Et alibi confitentem Petrum, "Tu es Christus Filius Dei vivi " (Matt., xvi,

16) beatum pronuntiat . . . . ; verum *quippe* Filium Dei se esse hac elocutione confirmans ; cf. Tract. XIX, § 364, " Quia Pater major me est " (Joan, xiv). Declarans *quippe*, ideo se in utraque substantia, Dei et hominis, post Passionem, resurrectionemque suam, coelos ascensurum ut is qui ob incarnationis humilitatem, minor se ipso, et idcirco Patre suo minor videretur in terris, calcato mortis aculeo coelos victor ascendens, aequalis Patri, sicut semper fuerat, permaneret.

There are three other cases of *quippe* in Gaudentius slightly different from previous quotations; one where it is used with *ubi*, one with *quia* and one alone, and in each case in the *first* place in its clause instead of the second. The example with *ubi* is to be found in Tract. V, § 257, Non utique istam terram quam possident peccatores, sed illam in qua non sunt spinae et tribuli : in qua non sunt serpentes et scorpii ; *quippe ubi* diabolus cum caeteris immundis spiritibus non accedit. The example with *quia* occurs in Tract. III, § 249, Masculus est *quippe quia* vir nasci dignatus est ex Virgine, ut sexui utrique consuleret. The example of *quippe* alone is to be found in Tract. XXI, § 371, Cum sciret eum prophetica fide vitam praesumpsisse post mortem, *quippe* dixerat ; " Vivet anima mea, et laudabit te " (Ps., cxix).

This is the only example in the whole of Gaudentius and it occurs in the Tractate that has been sometimes regarded as suspect. But as most of the characteristics, phraseology and thought of the other undoubtedly genuine Tractates of Gaudentius are also to be found in the 21st, it seems hazardous to regard this solitary exceptional use of *quippe* as evidence of spuriousness. Is it not more reasonable to assume that a *quia* or at least a *qui* has dropped out ? The similarity in the words themselves would account for the omission of the second word, and such instances are not infrequent in ancient texts.

Ut quid = " why, to what purpose." Vide Gaudentius, Tract. I, § 234, Tibi igitur *ut quid* legitur, si aliis tantum profuit ? cf. Didascalia, p. 24, l. 18 Et *ut quid* moriemini, domus Istrahel ? Ezek. xviii. 31, where the Vulg. has *quare*. The origin of this expression, *ut quid* must be sought in the Greek elliptical form

ἵνα τι, *sc.* γένηται.. It is also found in the Vulgate, Ps. lxxiv. 1, *Ut quid* Deus, repulisti in finem. Rönsch (Itala und Vulgata) gives numerous instances, chiefly Biblical quotations. A noticeable fact is the large number of them which are to be traced in the Codices emanating from Verona and Brixia, while the use is also found in St. Ambrose Epp, as well as in Tertullian, Cyprian and Augustine.

FIGURES OF SPEECH.

Chiasmus. Gaudentius is exceedingly fond of various Figures of Speech, especially the well-known rhetorical device known as Chiasmus which aims at symmetry of expression by a balance of words and phrases. To a lesser extent the same peculiarity is true of the De Sacramentis. Of course, one hardly expects anything of this sort in a work such as the Didascalia which appears to be a rather slavish literal translation of a Greek original.

The foll. are characteristic examples of this Figure from Gaudentius, Tract. IV, § 254, Sint igitur convivia vestra sobria

casta cubilia:

sit modestus animus,
sermo placidus,
mitis incessus.

Cf. Tract. XIX, § 357, Nativitas carnis hominem monstrat: Deum probat inusitatus Virginis partus; cf. Tract. I, § 236, Quos iterum tenebrae criminum, et Aegypti huius caligo possederat: cf. Tract. I, § 237, Qui in haereseon caligine, ac nocte luxuriae demorantur; cf. Tract. II, § 242, Ne lento corde et ore languido: cf. Tract. V, § 256, Ibi solvitur quaestio, ubi calciamenta solvuntur; cf. Tract. XII, § 310, Principatum violenter tenuit, et exercuit tyrannidem; cf. Tract. XXI, § 371, Liceat et nobis audenter dicere ad vos de filio patriarchae legitimo, summoque sacerdote Philastrio: cf. Tract. V, § 259, Ut cum oviculis innocentibus ac mundis Christi operariis. In these two cases the addition of an attributive genitive in one of the balancing clauses rather weakens the completeness of the symmetry; cf. Tract. XIII, § 314, Irreligiosus nimium, et satis importunus dispositor.

Sometimes the Chiasmus is more elaborate and artificial, as when whole principal or dependent clauses are arranged chiastically, e.g., Tract. VIII, § 279, Custodite igitur regenerati hominis integram novitatem, et coeleste vinum in vestris utribus conservate; cf. Tract. VIII, § 274, Intonuit enim e caelo Deus, at Altissimus dedit vocem suam, where the verb *intonuit* in the first clause is a mere synonym for a transitive verb with an acc. to correspond with *dedit vocem* of the second. Cf. Tract. XIII, § 312, Ut cuius opifex a mundi principio fuerat, esset consummatione saeculi reparator; cf. Tract. XV, § 328, Ut concupiscentiam praestaret oculis, gulae conciliaret illecebram; cf. Tract. XIX, § 365, Nam quem inclinatum nuntiat, pariter dicit et plenum; cf. Tract. XX, § 367, Affectu quo me profiscentem detinuit, nunc etiam compulit excusantem.

In the following examples the Chiasmus is not carried out completely, e.g., Tract. XV, § 329, Ut libertas arbitrii vel immortalitatis praemium possideret obediens, vel contemnens exciperet mortis interminatae sententiam. Here the words *mortis interminatae* are used as a sort of periphrasis for the opposite of *immortalitatis*. It is an antithesis of ideas rather than of words. Cf. Tract. VII, § 265, Sed jam videamus, quae fuerit in ipsa pareceptione utilitatis ratio vel Judaeis historaliter usque ad Christi praesentiam, vel nobis hodie quae aedificatio sit juxta intelligentiam spiritualem. Here only the datives and indirect questions are arranged chiastically. In Tract. IX, § 281, viz., Utrumque impossibile videtur homini, sed est omnipotentiae divinae parvum, the position of *est* is irregular but is no doubt due to the use of *sed*, while the antithesis of *homini* and *omnipotentiae divinae* is *verbally* awkward.

Cf. Tract. XIV, § 324, Ne vero divisus putaretur vel Spiritus sanctus a Patre, cuius Spiritus est, vel Filius ab eo crederetur sejunctus, cuius et facies et dextra et sapientia et virtus est. Here again the words dependent on the prepositions, and the relative clauses are outside the scope of the Chiasmus. Cf. Tract. XVII, § 342 (Tempus etiam quo) liquores agnoscere suam naturam solis ignibus cogebantur; stupebant ingenti glacie torrentium fluminum cursus; where only the verbs and the subjects enter into the Chiasmus; cf. Tract. XV, § 329, Igitur si unius arbusculae fructus, contra Dei mandatum temere a protoplastis degustatus,

mortem generi acquisivit humano, potuit et Machabaeis tunc sub Lege positis interitum parare. mandati divini transgressio. Here again, there is a departure from the strict regularity of the Chiasmus in the position of *acquisivit* before *humano*, due to the long attributive interpolations; cf. Tract. XXI, § 373, Et aratro doctrinae pronus incumbens, invertit crudam totis viribus terram. squalentemque humum sulcis assiduis in novalia foecunda convertit, affatim semina vitalium mandatorum gremio ejus insinuans. Here again the chiastic build of the sentence is somewhat irregular, the participles at the beginning and the end being excluded.

It is a moot point whether this fondness for the Chiasmus, which is traceable in nearly all of Gaudentius' sermons, is conscious or unconscious; probably it is due to his instinctive tendency to arrange his words in some sort of rhythmical order so as to heighten the effect; cf. Tract. VIII, § 270, Exemplo felicitatis hortatur, non legis potestate compellit, where the verbs do not enter into the Chiasmus; cf. Tract. XII, § 309, Non elementorum irrationabilium naturas indicat, sed accolas mundi significat; cf. Tract. XVII, § 342, Non solum constantibus animis respuerunt, verum etiam responsione acerrima refutarunt; cf. Tract. XI, § 307. Ut statuat mandatis Christi obsequi, non diaboli consiliis depravari; here the infinitives are outside the scope of the Chisamus; cf. Tract. XIII, § 315, Convertit autem non in momentanea suae cupiditatis lucra, sed salutis detrimenta perpetua, where the genitives do not correspond chiastically; cf. Tract. X, § 294, Egressis namque Israelitis per fundamentum maris sicco vestigio, et Aegyptiis omnibus eodem meatu post illos properanter ingressis. Here the adverbial phrases do not correspond chiastically.

In certain cases Gaudentius employs an admixture of Chiasmus and **Parallelismus,** which tends to mitigate the monotony of overemphasis on the Chiasmus, e.g., Tract. V, § 255, Et vel asperitati frigoris, vel serpentum morsui, vel spinarum resistunt aculeis. Here the first and second sections are chiastic but the second and third parallel; cf. Tract. VII, § 267, Aut errori Gentilium, aut iniquitati Judaeorum, aut haereticorum nequitiae, where the first two sections are parallel but the second and third chiastic; cf. Tract. XI, § 303, Meum jejunium, et mea sabbata, quae ego servanda praecepi, jejunare jubent a vitiis, cessare ab operibus

malis, et bonis actionibus inhaerere. Here the last two sections are chiastic, the rest parallel; cf. Tract. XIII, § 316, Certamen nostrum contra vitia carnis est, contra cupiditatem pecuniae, contra animi iracundiam; . . . . quibus resistendum est utique galea fidei, lorica continentiae, misericordiae clypeo. Here there is a pleasing mixture of Chiasmus and Parallelismus judiciously distributed; cf. Tract. X, § 295, Prostravit infinitos adversariorum populos, plurima inimicarum gentium regna delevit.

Sometimes Gaudentius uses the Chiasmus to bring the Subject into closer relation with the Complement of the Predicate or to introduce an Appositional explanation, e.g., Tract. XIX, § 364, Ut sanc incarnationis aqua vinum fieret Deitatis; cf. Tract. V, § 256, Gressus cordis tui (id est animae tuae bases); cf. Tract. XVIII, § 353, Triticum, sicut supra tetigimus, fides Christi est, vitae humanae principium; cf. Tract. XVIII, § 355, Quos filios saeculi, id est tenebrarum filios, Dominus nuncupat; cf. Tract. VIII, § 270, Et post longam monitionem, qua castimoniae beatitudinem conditioni praetulit nuptiarum, sententia postrema conclusit; cf. Tract. XI, § 307, Quod humilitatem susceptae carnis intuiti, immensae divinitatis conentur metiri substantiam; cf. Tract. XIII, § 319, Nam stupri assiduitas luxuriam carnis non cohibet, sed accendit; cf. Tract. XVI, § 332, Ne virtus verborum coelestium exiguitatis meae sermone tenuetur; cf. Tract. XVII, § 344, Luctuosum facinus gratulatio inopinata subsequitur.

Even the numerous examples above quoted are not exhaustive though they illustrate all the varieties to be found in Gaudentius.

Of the style of the Pseudo-Ambrosian De Sacramentis it is difficult to speak. Rauschen in his Florilegium Patristicum speaks of the style of the De Sacramentis thus disparagingly but not unjustly: "Stilus operis De Sacramentis frigidus est et omni elatione orationis caret: praeterea multae ibi occurrunt neglegentiae et interrogationes paene pueriles, quae ab ingenio sancti Ambrosii prorsus alienae sunt." It is true that the style is jejune and colloquial, that its monotonus reduplication of staccato questions and answers repels the reader, yet it does contain figures of speech, parallelisms, allegorical interpretations, and certain words and phrases characteristic of St. Ambrose's genuine works. Its contents are practically the same as those of the De Mysteriis,

and the Biblical quotations and allusions often coincide. It seems to be either a rechauffé of the original De Mysteriis or an imitation by another writer.

The following examples of Chiasmus occur in the De Sacramentis, Bk. I, cap. 5, § 18, Christus autem ante descendit, secutus est spiritus; cf. Bk. VI, cap. 2, § 7, Accepisti signaculum ad illius similitudinem, ut ad ipsius formam resurgas; cf. Bk. II, cap. 2, § 5, Qui haberet dei metum, studium justitiae, gratiam caritatis, castitatis adfectum. This example is very interesting, as it may be regarded as a mixture of Parallelismus and Chiasmus if we take the first and last sections together and the second and third: or as a pure Chiasmus if we take the first two and the last two together. Cf. Bk. II cap. 5, § 14, In principio signum debuit esse, in posterioribus debet esse perfectio. This is not a perfect example as the second *esse* is out of position, and the remaining parts are merely parallel; cf. Bk. II, cap. 6, § 17, Quod ante damnationis loco cesserat, loco cederet beneficii. Here again, to make the Chiasmus normal, the second *loco* should follow *cederet*. The tendency to Parallelismus has proved stronger than that to Chiasmus. In the same paragraph a good example of the mixed Figures occurs in the words, Et mors finis est peccatorum et resurrectio naturae est reformatio; cf. Bk. III, cap. 1, § 7, Ut in mysterio non erubescamus, quod dedignamur in obsequio; cf. Bk. IV, cap. 4, § 14, Jam non suis sermonibus ututir sacerdos, sed utitur sermonibus Christi; cf. Bk. IV, cap. 4, § 20, Sicut enim mortis similitudinem sumpsisti, ita etiam similitudinem pretiosi sanguinis bibis, where the verbs are parallel, not chiastic; cf. Bk. IV, cap. 6, § 28, Si mortem adnuntiamus, adnuntiamus remissionem peccatorum. There is another example in Bk. VI, cap. 5, § 24, which may be regarded as a mixture of Chiasmus and Parallelismus, or pure Chiasmus according to the division of the sections which we may choose to adopt: Culpa non regnat, peccatum non regnat, sed regnat virtus, regnat pudicitia, regnat devotio. If we divide after the second *regnat* then it is an example of what may be called Complex Chiasmus, but if we treat each clause separately it is an example of Parallelismus though not of the ordinary kind; cf. Bk. I, cap. 2, § 4, Nam etsi in caelo praemium, hic tamen meritum praemii conlocatur. The examples quoted are sufficient to show that the writer of the De Sacramentis had not

the same fertility of resource in manipulating the Chiasmus and the Parallelismus that Gaudentius has. There is a more amateurish, almost artificial, touch in their construction.

The following is an excellent example of the pure Parallelismus from Gaud., Praef. § 228, Doctrina enim veritatis obedientes vivificat, rebelles interficit; vitia prosternit, virtutes erigit, incredulos dejicit, fideles extollit; the insertion of the abstract nouns in the middle being effective.

Parallelismus is exceedingly common in the De Sacramentis. In fact it forms, with the short abrupt question and answer, the main ingredient of its style. A typical example is that of Bk. I, cap. 2, § 6, Ut terrena fugiant, caelestia petant. Sometimes it takes the from of a positive statement followed by the expression of the same idea in the form of a negative of its contrary, e.g., Bk. I, cap. 2, § 5, Memor esto sermonis tui, et numquam tibi excidat tuae series cautionis, which is a favourite mannerism of St. Ambrose himself, e.g., Hymn Apostolorum Supparem v. 19, Spondet pie nec abnuit; and De Fide II, 122, Delictum fateor, peccatum non abnuo, an idiom derived from the Old Testament. Other examples of ordinary Parallelismus are cf. Bk. I, cap. 5, § 15, Aliud est elementum, aliud consecratio; aliud opus, aliud operatio; cf. Bk. I, cap. 6, § 22, Tenebat virgam Moyses et ducebat populum Hebraeorum in nocte in columna lucis, in die in columna nubis; cf. in same paragraph, Qui tenebras infidelitatis depulit, lucem veritatis et gratiae spiritalis adfectibus infudit humanis; cf. Bk. II, cap. 2, § 5, Signa incredulis, fides credentibus; cf. Bk. II, cap. 2, § 6, In ipso redimeris, in ipso salvaberis; cf. Bk. II, cap. 5, § 15, Corporaliter per signum, spiritaliter per sacramentum; cf. Bk. II, cap. 6, § 17, Ut si peccatum non gustaret, morte non moreretur; cf. Bk. III, cap. 1, § 4, Vide omnem iustitiam, vide humilitatem, vide gratiam, vide sanctificationem; cf. Bk. IV, cap. 2, § 7, Deposuisti peccatorum senectutem, sumpsisti gratiae iuventutem; cf. Bk. V, cap. 1, § 4, Quia unde culpa, inde gratia. Culpa per feminam, gratia per dominum Jesum Christum. The above examples are by no means exhaustive.

Pun. Gaudentius, and to a lesser extent the writer of the De Sacramentis, is especially fond of rather elaborate Figures of Speech. I have already treated at some length the Figures

Chiasmus and Parallelismus (which includes Antithesis and is sometimes called by that name by grammarians). I now come to another figure which is variously denominated by different grammarians, **Annominatio, Paranomasia, Traductio** or **Pun.** The essence of this Figure depends on Word-Play or similarity of sounds. In the hands of a skilful artist the result may be very effective, though it must be admitted that it is apt to degenerate into a mere jingle of sounds. For instance, some of Charles Lamb's puns are real gems while those of Tom Hood are mere "titillations of the groundlings." On the whole those of Gaudentius are artistic and effective insomuch as they really serve to adorn and to give force to his illustrations, e.g., Tract. XXI, § 372, Ac propterea cito *assequi* meruit quod *sequi* studuit expeditus; cf. Tract. XX, § 368, Talis forma praecessit in Christo, qui ex virgine *natus*, in Jordane *renascitur*; cf. Tract. XV, § 330, Et cum non valuisset constantiam fidei in sex fratribus atrocitate suplicii superare callidus persecutor, in septimo, quia esset junior, ad blandimentorum sese tormenta convertit; divitiarum praemiis, et honorum promissionibus puerum *torquens*, quem tamen *detorquere* non potuit; cf. Tract. XVII, § 344, Ducitur infelix ad balneas; ibique confestim caloris afflatu, quo se *animandum* crediderat, *exanimatus*, et vitam perdidit, et coronam: cf. Tract X, § 296, Sed quoniam Dei operosa *quies* est, ipsa *requies* otiosa esse non potuit. Here it is to be observed that the words played upon need have no etymological connexion; the sound is the sole guiding factor, e.g., Tract VII, § 265, *Negligentiam* jubet, ut *obedientiam* probet (where the Antithesis heightens the effect); cf. Tract. XIII, § 320, Hoc est dixisse: vende *patrimonium*, et eme *patrocinium*; cf. Tract. XV, § 329, *Manducavit* homo, quia voluit; *mandatum* non custodivit, quia noluit; morte mulctatur, quia *mandatum* servare potuit et non studuit.

Some of the examples from Gaudentius are hardly to be classed as Puns from a strict point of view but rather as Word-Play or Alliteration, e.g., Praef. § 228, Quosdam quidem puniens, quosdam vero vel *emendans* a vitiis, vel *emundans*, vel certe ad ampliorem gloriam promovens; cf. Tract. IX, § 285, Lavant *polluta* corpora, *abluta* statim *polluunt*: semper lavant, semper impuri sunt; et, ut dici solet, *laterem lavant*; cf. Tract. IX, § 281, *Integritatem* nascendo violare non potuit, qui venerat *redintegrare*

naturam ; cf. Tract. V, § 258. Et sic exiit iterum ad hostes Judaeos et adversarias potestates, ut *calciatus* pedes "in praeparatione Evangelii, *calcaret* super serpentes, et scorpiones, et super omnem virtutem inimici" (Luc. x) ; cf. Tract. XIII, § 316, Sed *rarus* quisque est qui vel *rorem* spargat eleemosynae suo *refrigerio* profuturum ; which is an example of pure Alliteration. Some of the examples just quoted show clearly that Gaudentius aimed at these effects as rhetorical devices. The same sort of thing is a characteristic of Ambrosiaster and other patristic writers.

Sometimes the same word is used in two entirely different senses for the sake of effect ; cf. Tract. V, § 256, Ibi *solvitur* quaestio, ubi calciamenta *solvuntur* (— "The solution of the question depends on where the shoes are put off" or "the question is removed where the shoes are removed") ; cf. Tract. II, § 240. Ergo in hac veritate qua sumus, unus pro omnibus mortuus est : et idem per singulas ecclesiarum domos, in mysterio panis ac vini, reficit immolatus, vivificat creditus, *consecrantes* sanctificat *consecratus* : cf. Tract. X, § 297, Ob hoc namque is qui in forma Dei semper erat, formam servi *suscipiens*, *suscepit* et crucem, where the verb suscipio means (1) "assuming" and (2) "undergoing" or "enduring." Cf. Tract. XII, § 309, Nunc, nunc est hujus mundi judicium, utrum credere eligat post Passionem voluntariam virtute propria resurgenti, ut ex fide salvetur, an cum *Judaeis negandum judicet* cum *Judicem* qui *negaturus* erit proprios *negatores*, dicens ad illos ; cf. Tract. XII, § 309, Id est appropinquavit hora ut *mundi* Creatorem ac *Judicem mundus judicet judicandus*. In the last two quotations the play upon words is kept up to an unusual extent.

Sometimes the use of the same word in different cases and with a slight change of meaning constitutes the Annominatio, e.g., Tract. VIII, § 269, Ad hoc enim Filius Dei, sine initio Deus, in fine saeculi initium carnis sumpsit ex Virgine : here not only are *initio* and *initium* opposed to each other but the initial syllables in *filius* and *fine* ; cf. Tract. IX, § 284, *Illuminante* oculos cordis nostri ipso Domino Salvatore, qui *lumen* est aeterni luminis coaeternum : cf. Tract. VIII, § 278, Sed exspectabatur Dominus Jesus, qui *novo* vino utres per Baptismum *novos* impleret ; cf. Tract. XVIII, § 351, Nec immerito tristis : quia gaudium coelestis

thesauri, malo avaritiae *possessus possidere* non *poterat*. Here Alliteration and Annominatio are combined, as in Tract. XIX, § 357. Quem *profectum* nostro *profectui profecisse*, intelligens apostolus Paulus aiebat.

A good example of Alliteration only is to be found in Tract. XX, § 369, *P*etrus erat antea *p*iscator : *P*aulus *p*ersecutor.

Other examples of Annominatio (or Pun) are Tract. XI, § 302, Ne *justa* credatur fuisse contra *justum* persecutio iniquorum ; cf. Tract. II, § 244, Primum ut immaculatus Dei Agnus hostiam *mundam mundato* populo traderet celebrandam ; cf. Tract. XI, § 305, Dum ipsum sabbati diem *benedictione* sua sanctificatum, *beneficiis* suis efficit sanctiorem ; cf. Tract. VIII, § 271, Sed quia in hunc *tractatum* salubriter sumus *pertracti* studio castitatis ; cf. Tract. XIX, § 364, Labores enim Passionis Christ, quem velut apem *virginem* permansurum *Virgo* edidit mater (where there is an allusion to Virgil's account in Georg. IV. of the mysterious origin of bees).

More instances might be adduced but those given above are quite sufficient to show that this Figure occurs in most of the Sermons including the twenty-first which is sometimes called in question.

Antithesis. Instances of this Figure are much more frequent in some of the Tractates than others. For instance Tractates XIX, and XX are very rich in Antithesis. In the XIXth the divine and the human natures of our Lord are contrasted ; in the XXth the lives of St. Peter and St. Paul ; cf. Tract. XIX, 357,Omnia ergo quaecumque in hac duplici substantia constitutus, vel locutus est, vel fecit. vel pertulit Christus : nunc omnipotentem Dei naturam, nunc infirmam suscepti hominis demonstrabant. Nativitas carnis hominem monstrat ; Deum probat inusitatus Virginis partus. Angustum praesepis cunabulum et obvolutio consueta pannorum, humanum signat infantiam ; sed Angelorum voces Deum pastoribus annuntiant esse qui natus est ; cf. in the same Tract. and section, Deinde Herodes persequitur parvulum : sed stellae obsequentis fulgor magnum declaret Deum. And again in the same paragraph, Ad baptismum Joannis quasi homo peccator accedit, nostra in suo corpore crimina abluturus ;

sed et ibi statim naturae divinae proprietatem vox Patris ejus e coelo intonat dicens. And again, Ut ad hominem diabolus tentator accedit (Mat. iv.): sed triumphato diabolo statim succedunt Christo tamquam Deo servientium ministeria angelorum. Seditiones furentium Judaeorum declinat frequenter ut homo (Jno. viii); sed legiones daemonum quasi servorum, Deus verbi sui fugat imperio (Luc. viii). Further examples from the same Tractate (XIX) are, § 358, Esurire, sitire, fatigari, dormire, hominis est; sed quinque panibus quinque millia hominum satiare, Dei est. Again cf. in the same Tractate and paragraph, Et qui labore terreni itineris conficitur velut homo, rursus idem super aquas ambulat quasi Deus; cf. § 359, Dum per terram gradiens fatigationem sentit, homo est: sed idem dum secura potestate per fluctus ambulans, Petrum mergentem sublevat, Deus est.

In all these examples from Tract. XIX, the opposition of ideas is suggested and emphasised by the arrangement of the parallel clauses with the emphatic part put last. Indeed Gaudentius usually expresses emphasis by placing the ideas emphasised either *in the beginning* or *at the end* of his clause. In Gaudentius' mind these were the emphatic positions *par excellence*. A little further on in the same paragraph he quotes our Lord's own words as illustrations of His twofold nature in the same antithetic way, e.g., Et qui dixerat: "Potestatem habeo ponendi animam meam, et potestatem habeo iterum sumendi eam (Joan x, 18)," rursus ait, "Trisits est anima mea usque ad mortem" (Matth. xxvi). Et idem qui ait: "Solvite hoc templum, et ego in triduum suscitabo illud" (Joan ii, 19), iterum dicit: "Pater, si possibile est, transfer calicem hunc a me" (Luc. xxii). Ea igitur ratione ipse qui ex persona Dei dixerat: "Ego et pater unum sumus" (Joan x): ex persona suscepti hominis dicit: "Quia pater major me est" (Joan xiv). For other examples of Antithesis, cf. Tract. XV, § 327, Quanto enim nobiliores isti septem pueri rege Antiocho! quinimmo quam clara in istis nobilitas fidei, et quam ignobilis in illo, ac poenalis nota perfidiae! Isti Deum Patrem colunt, ille diabolum: isti venerantur legem patriam, ille contra Deum rebellans, filium se fatetur esse diaboli.

WORD ORDER.

There is another mannerism of Gaudentius which deserves notice on account of the frequency of its occurrence, viz., the tendency to take words or phrases out of their strict logical connexion and to bring them into an emphatic position, usually at the beginning of the sentence, but often at the end.

A well-known example of this kind of device is the sentence from the A.V. of the New Test., "I know *Thee* who Thou art, the Holy One of God." Grammarians have called this Figure of Speech by different names such as **Trajectio, Hyperbaton** or **Transgressio.**

The following are typical examples from Gaudentius, Tract. XXI, § 373, Jam reminiscamur, charissimi, vehemens ille ardor animi quantam possederit in sanctis moribus lenitatem ; illa celsitudo scientiae quanta fuerit humilitate sublimis : illa coelestium rerum peritia quam fuerit ignara terrestrium. Here we see how effectively Gaudentius brings out the contrast between opposite characteristics or ideas by putting them, one at the beginning and the other at the end of the clause. Cf. in the same section, Illud etiam quale est, quod cum operosa quaeque hujus saeculi ac pretiosa despiceret, vilium rerum pauperrimos venditores, misericordi ambitione profusus emptor augebat ?

This pecularity is especially noticeable in Indirect Questions and Dependent Clauses, e.g., Praef. § 221, Verum haec Dei patientia quorsum evadat, ipse Salvator docet in Evangelio, dicens ; cf. Tract. II, § 242, Lumborum ratio quae sit, significat Apostolus ad Hebraeos ; cf. Tract. XII, § 310, Diabolus autem cur princeps hujus mundi dicatur, advertite ; cf. Tract. IX, § 288, Videamus, hydriae nostrae quas metretas singulae capiant, vel binas, vel ternas ; cf. Tract. IX, § 286, Simulacra ergo Gentium ut quo sensu vituperata sunt, edicamus ; cf. Praef. § 224, Pietatis vero cultores, quod interdum vel corporis doloribus, vel variis tribulationibus afflictantur, triplex esse ratio invenitur ; cf. Tract. III, § 247, Synagoga quippe Judaeorum quod erat crudeliter factura, praedictum est ; cf. Tract. V, § 258, Aquae vero quod populis comparentur et Gentibus, in Apocalypsi revelatur Joannis ; cf. Tract. IX, § 289, Nuptiae apud Judaeos cum fierent, unus dabatur de sacerdotali ordine, qui morem disciplinae legitime gubernaret ;

cf. Tract. X, § 296, Nos ipsi etiam quod nascimur, quod haec ipsa opera Domini ex parte novimus, quod vivendo vitam quaerimus, quod futurorum spem gerentes pie conversamur et loquimur ; Dei, inquam Dei, sunt opera. Cf. Tract. XV, § 328, Nam et vini natura cum bona sit, recte tamen damnatur ebrietas ; cf. Tract. VIII, § 270-271, Parentes autem . . . . tam puerorum quam etiam puellarum, nolo sibi . . . . blandiantur.

The absence of this mannerism in the De Sacramentis may be accounted for, partly at any rate, by the shortness of its sentences and by their arrangement in the form of short questions and answers, while the Didascalia is so obviously a bald literal translation that its peculiarities are largely a matter of vocabulary and syntactical eccentricities. But in Gaudentius, as the numerous quotations show, the frequent occurence of such a type of sentence is characteristic.

Position of Noun and Verb. Perhaps, apart from the use of particles, there is no surer test of an author's style than a study of the manner in which the Noun and the Verb are employed. Gaudentius, who was a good deal of a rhetorician, realised that the Verb and the Noun were the foundations of the sentence, and it is therefore interesting and instructive to notice how he handles them. Of course, the fact that he was a preacher and a teacher, with a message to drive home, must have had a potent influence in inducing him to study the effect of the arrangement of his words upon his hearers.

Now, broadly speaking, the most emphatic positions that Nouns and Verbs can occupy in a sentence are the first and the last, and it is in these positions, generally speaking, that Gaudentius places them when he wishes to be emphatic.

The following are examples of the **Verb** in the first position in the sentence : Tract. IV, § 252, *Resurrexit* enim nobis, quia non est ultra visus Judaeis ; neque *intravit* post resurrectionem synagogam Judaeorum, sed ad congregatos discipulos introivit (Joan xx ; Luc. xxiv). *Ingreditur* et ad nos, qui sumus in domo Ecclesiae congregati, et *ostendit* nobis venerandi sui corporis veritatem, si tamen vel meruimus, vel meremur eius esse discipuli. It will be noticed that this emphatic position of the Verb refers particularly to the principal clause ; cf. Tract. XVII, § 342, *Exsecramur* munera, quae detrimentum salutis important ; *re-*

pudiamus honores, qui auferunt illam gloriam sempiternam ; *reprobamus* amicitias regis, qui nos a charitate Dei separare desiderant ; *respuimus* et hanc temporalem nostri corporis vitam, quae cum periculo fidei servata animae acquirit interitum ; postremo nec suppliciis praesentibus deterremur. *Tradimus* carnem poenis, quascunque irrogare volueris, ne abnegantes Christum Deum, ad tormenta perpetua demergamur, quae diabolo, et vobis ministris ejus sunt ab initio praeparata. This is one of the most eloquent passages in Gaudentius, who could at times rise to almost Ciceronian heights. Variety and liveliness are given to the passage by the two or three cases in which the Verb is put last, and by the ascending order of intensity of the three verbs *repudiamus*, *reprobamus* and *respuimus* ; cf. Tract. VIII, § 270, *Nolunt* enim vivere ipsi execrabiles Manichaei juxta apostoli Pauli doctrinam . . . . *Benedixit* ergo quod constituerat a primordio . . . . *Probavit* sanctam Virginem suum esse domicilium Deus ; cf. Tract. IX, § 286, *Abluti* semel *estis* Baptismo salutari : *nolite* de fonte in coenum regredi ; *servate* donatam munditiem : cf. Tract. X, § 296, *Requievit* plane tunc etiam Dei Filius ab omnibus operibus suis quae coeperat Deus facere, quando consummatis mirabilibus universis, et impleto sexto die omni opere Passionis, die septima, id est die Sabbati, requievit sepultus ; cf. Tract. XII, § 310, *Passus est* ergo Dominus se hujus mundi judicio judicari, ad hunc hostem generis humani praecipitandum . . . . quia utrumque unum esse dignoscitur ; et qua ratione unum, percipite. Here again it is worthy of remark that the passage begins and ends with a finite verb. Cf. Tract. XIII, § 315-316, *Vult* enim Dominus vere justus judex, ut meriti proprii sibi sit causa unusquisque : *vult* et justum pro sola justitia pati : *vult* et iniquum, si in malitia perduraverit, reum mortis proprio arbitrio judicari. *Figuravit* enim Deus hominem, ut Scriptura testatur (Gen. i, 26), et ad imaginem simultudinis suae fecit illum, et *dimisit* eum in manu consilii sui. *Posuit* ante eum ignem et aquam, dicens, " Ad quod volueris, extende manum tuam " (Ecclesi. xv). *Posuit*, inquit, ante hominem Deus aquam, et ignem, id est refrigerium, et poenam ; remissionem, et supplicium ; vitam, et mortem ; cf. Tract. XIII, § 317, *Egreditur* de ecclesia Christianus, et surdis auribus precantem pauperem *praeterit*. Here again the passage begins and ends with a finite

verb ; cf. Tract. XVII, § 337, *Satiavit* esurientem Dominus . . . . *Apparuit* secundo Apostolis, ut Thomae desiderium adimpleret : *profuit* cupiditas ejus et caeteris ; nec ipse minus aliquid habet, quia posterior Christum *videt*. Again the passage begins and ends with a finite verb ; cf. Tract. XVII, § 341, *Exaudita* est ecce fidelis oratio ; cf. Tract. XVII, § 344, *Tenetur* continuo professionis suae reus ; *ligatur* volens, et secantibus vinculis crudeliter *innodatur ; perseverat* adstrictus, *gloriatur* in poena, spe divinae remunerationis *effertur*. *Crescit* inter supplicia fides Christi ; *augetur* inter tormenta dilectio. Here again the verb is twice in the last position in the sentence, in the other case it is in the first.

In the same section occurs the sentence : *Commoritur* denique quadragesimus iste sanctus cum sanctis, ut sacer numerus, quem Salvator jejuniis honoraverat, *compleretur ;* cf. Tract. XVIII § 349, *Dispergendae sunt* ergo pecuniae indigentibus, secundum praeceptum Creatoris omnium Dei ; quoniam neque nostrae sunt, neque illas sine iniquitate, ac sui pernicie, avarus quisquam *detinet*. Here again a finite verb aptly completes the passage ; cf. Tract. XVIII, § 351, *Dissipat* autem diabolus facultatem Domini sui, quando in perniciem generis humani *grassatur ;* cf. Tract. XVIII, § 354, *Laudat* vero Dominus non bonitatem, non pietatem, non aequitatem, sed astutiam, et callidam prudentiam villici iniquitatis, quod dolum suum subtili nequitia *concinnasset ;* cf. Tract. XIX, § 360, *Sustinebat* ergo ut homo contumelias Passionis in carne, et *operabatur* ut Deus propria auctoritate virtutes ; cf. Tract. VII, § 265, *Elegit* ex ipsis continuo Deus Moysen et Aaron ; per quos conveniret Pharaonem regem Aegypti, ut dimitteret illos ; cf. Tract. VII, § 266, *Fecit* et alia plurima pro illis Deus et in mari Rubro et in deserto ; cf. Tract. IX, § 285, *Lavant* polluta corpora, abluta statim *polluunt ;* cf. Tract. XV, § 330, *Praetermiserunt* homicidium, adulteriam, veneficia . . . . *praetermiserunt* quoque illas omnes minutias observationum legalium . . . . vel ne immunditiis fornicationum corpora nostra, quae templa Dei sunt, *violemus ;* cf. Tract. XVII, § 339, *Tenemus* enim sanguinem, qui testis est passionis. *Recepimus* etiam sanctos cineres Sisinii . . . . ; cf. Tract. XVII, § 343, *Urebat* acritudo nimii frigoris lucentes rigentium corporum cutes : at occupatae erga Dei amorem religiosae mentes amoenitatem paradisi *cogitabant*. *Terebra-*

bantur penetralia viscerum gelu, ita ut medullas ossium gravissimis cruciatibus internus quidam glacialis tortor *urgeret*.

Of course, there are many sentences in Gaudentius beginning with the finite verb in which no special stress is intended, e.g., Tract. VIII, § 268, *Habet* plane et ipsa historia ordinem veritatis; cf. Tract. VIII, § 271, *Inest* autem praeclaro huic eloquio prophetali et sublimior intellectus; where the verb is placed first simply because that seems to be its natural position.

Again it is worthy of remark that where Gaudentius speaks of himself as a speaker or actor he generally puts the verb first, e.g., Tract. IX, § 285, Non *possum* parcere transiens purificationi Judaeorum immundae; cf. Tract. IX, § 289, *Explanemus* primum facti ipsius historiam, et ita ad propositam rationem spiritualis intelligentiae *redeamus*. Here again the finite verb also closes the sentence. Cf. Tract. IX, § 279, *Explanavimus* hesterno die charitati vestrae . . . . ; cf. Tract. XI, § 301, *Probavimus* quidem istius Evangelistae testimonio, non unum, sed multa, et innumerabilia a Christo fuisse opera celebrata; cf. Tract. XVI, § 332, *Metuo* enim primum ne virtus verborum coelestium exiguitatis meae sermone *tenuetur*; cf. Tract. XVI, § 333, *Cogor* enim seniorum praecepto obsequi ultra vires meas . . . .; cf. Tract. XVII, § 341, *Aggrediar* tamen instituendae dilectionis vestrae causa, vel historiam replicare gestorum; cf. Tract. XVIII, § 346, Sed non *formidabo* vel eloqui interrogatus, vel etiam scribere . . . quid sentiam.

Tract. XXI, whose genuineness has sometimes been questioned, exhibits the same peculiarity with regard to the emphatic position of the verb, e.g., Tract. XXI, § 373, *Excidit* continuo imis ab stirpibus horrentem silvam diversi erroris bonus agricola, et aratro doctrinae pronus incumbens, *invertit* crudam totis viribus terram, squalentemque humum sulcis assiduis in novalia foecunda *convertit*. *Plantavit* quoque vineam, cujus laetaretur ex fructu; cf. Tract. XX, § 368, *Resurrexit* enim ex ipso baptismo Passionis ad vitam termino iam nullo claudendam; *remeavit* ad regnum, "cujus regni non erit finis" (Luc. i, 33).

But Gaudentius is so fond of this emphatic position of the finite verb that he uses it not only in the first clause in the paragraph but also in the concluding clauses, as the following examples show: e.g., Tract. VIII, § 276, Verum quia praeter raros quosque, ut

praedixi, sanctos, fornicabatur omnis terra a Domino, et vesana libidine innumeros sibi idolorum deos generatio humana coniunxerat, *elegit* continuo Deus stirpem justi seminis Abrahae, et legitimas conjunctionis tabulas digito suo praescriptas, inter se et illam plebem, Moysi ministro *firmavit* (Exod. xx).

Other examples of the concluding clause beginning with the finite verb are Tract. IX, § 284, Postquam Pilato resistenti ne Christum, qui rex eorum crederetur, crucifigendum pronuntiaret, pariter clamaverunt, " nos non habemus regem nisi Caesarem " (Joan xix), *causatur* de illis iterum sic per Prophetam Deus ; cf. Tract. X, § 295, Nam postquam veniens in hominem Dei Filius . . . . ab ipsis suis quondam filiis quos protexerat, et exaltaverat, non solum repulsus est, verum etiam crucifixus, *clamat* utique per Prophetam : " Filios genui et exaltavi . . . . " (Is. i) ; cf. Tract. XI, § 304, Itaque cum dicitur, " Jesus est qui fecit me sanum " (Joan v), *admonentur* Judaei ex nominis communione, opera non condemnare similia ; cf. Tract. XII, § 309-310, Et quia Deus hominibus agendi quodcunque velint liberum permisit arbitrium, *exercent* in Christum sacrilegam potestatem ; cf. Tract. XIII, § 315, Quamvis ergo Dominus Jesus conscientiae judex esset, *noluit* tamen Judam de occultis ejus acrius increpare ; cf. Tract. XIII, § 317, Qui tribus horis praeter solitum jejunus esse non potes ; *poteris* profecto intellegere, quid patiatur ille qui per inopiam jejunat invitus ; cf. Tract. XV, § 329. Igitur si unius arbusculae fructus . . . . mortem generi acquisivit humano, *potuit* et Machabaeis tunc sub Lege positis interitum parare, mandati divini transgressio ; cf. Tract. III, § 246, Nam priusquam pateretur ac resurgeret Christus, " notus " *erat* tantum in Judaea Deus " (Ps. lxxvi) ; cf. Tract III, § 246, Ergo, quoniam reparatus est hodie mundus, *agamus* exultantes natalem reformationis mundi ; cf. Tract. VII, § 267, Quod cum clarius iterasset, *intellexerunt* Apostoli non a fermento panis esse cavendum, sed a corrumpentis doctrinae nequitia ; cf. Tract. IX, § 281, Cujus facti fidem si quis adhuc . . . . tardiore gradu sequitur, ac de Dei omnipotentia infideli corde cunctatur, *discat* ex Evangelio Joannis (Joan xx) eundem Deum post resurrectionem suam, bis ad Apostolos . . . . clausis utique januis introisse ; cf. Tract. IX, § 290, At ubi vidit, illos contra Christum, quem praedicaverat repugnare, *contulit* se ad Gentes ; cf. Tract. V, § 259, Si enim feralium morum

nequitia in tantam vertatur mansuetudinem, ut cum oviculis innocentibus . . . . vitae pabulum mites quaerant, et capiant . . . . *dicitur* a Christo . . . . ; cf. Tract. VI, § 259, Quantum sempiternae, ac sine principio Trinitatis una eademque divinitas inspiravit, *aperuimus* dilectioni vestrae a primis vigiliis Paschae usque in hanc diem ; cf. Tract. VII, § 265 266, Ut ergo memores essent hujus necessitatis, et beneficiorum Dei, *jussit* eos septem diebus primi mensis ita celebrare pascha, ut fermentatum panem non ederent ; cf. Tract. VII, § 267, Quod autem dixit azyma cum amaritudine manducanda, *docuit*, neminem posse sine tristitia carnis sinceram vitam ducere ; cf. Tract. VIII, § 272, Et licet ad explanationem mysteriorum Christi idoneum me esse non arbitrer . . . . *desidero* tamen ex ea divini Evangelii lectione coelestem vobis atque arcanam . . . . intelligentiam revelare.

There is a similar example in Tract. XXI, § 371, Quod igitur beato Petro licuit audenter dicere de patriarcha David (Act. ii, 29), quia mortuus fuerit, et sepultus, cum sciret eum prophetica fide vitam praesumpsisse post mortem, quippe dixerat : "Vivet anima mea et laudabit te" (Ps. cxix) et cetera hujusmodi : *liceat* et nobis audenter dicere ad vos de filio patriarchae legitimo, summoque sacerdote Philastrio.

In complex sentences where the first predicate ends the first part, the second part usually begins with a finite verb, e.g., Tract. XVIII, § 351, Nam perniciosum fidei errorem *patitur*, et *inserit* se doloribus multis, qui amore terrestrium, sicut adolescens iste, discedit a Christo ; cf. Tract. IX, § 285, Nuptiae istae quamvis in Galilaea Gentium *gererentur*, et *haberent* figuram quam diximus, tamen Judaeis tunc agebantur ; cf. Tract. IX, § 280, Et repellamur ab eo qui nos *dilexit*, et *dedit* pignus sancti Spiritus in cordibus nostris ; cf. Praef. § 220, Vereor tamen ne aliqua sub sermonis mei titulo sanae fidei inimica alieni errores *involvant*, et *efficiantur* sempiterni criminis rei, qui fuerint incautae praesumptionis auctores; cf. Tract. I, § 237, Ibi erit nobis ipse Dominus lumen aeternum ut iam non tantum in umbra ejus *salvemur*, sed *vivamus* semper in splendore claritatis ejus ; cf. Tract. VIII, § 269, Quid est ergo, quod . . . . nisi quod ibi vinum, id est virtus laetitiae spiritualis, *defecerat*, et *languebant* sitientium convivarum ora vini laetificantis inopia ; cf. Tract. X, § 298, Unde inexcusabilis est omnis homo qui vel auctorem suum *negat*, vel *facit* malum quod per

legem naturae non ignorat esse malum ; cf. Tract. X, § 298-9, Ut neglegenti homini vel naturalem legem . . . . scriptum Legis commonitorium *traderetur*, et *haberet* oblivio paedagogum ; cf. Tract. XIII, § 318, Nisi si forte ita religiosus es ut . . . . sic etiam praeceptis ejus parere *desideres*, et *amplectaris* discere . . . . cf. Tract. XVII, § 338, Informare in eo voluit omnes postea credituros ut populus noster . . . . relationi eorum indubitatam fidem *commodet*, nec *exigat* in carne conspicere ; cf. Tract. XVIII, § 347, Ut auditor idoneus ad operandi studium comparationis magisterio *informetur*, nec *dubitet* hoc opus aggredi.

But even when the verb in the first sentence does not appear actually at the end but only near it, the verb in the following clause is generally first, e.g., Tract. XIII, § 316, Quis, oro, non *refugiat* supplicium, poenam, et mortem, et *eligat* refrigerium remissionem, ac vitam ? cf. Tract. III, § 246, Nunc enim coruscat ex ipso igneus ille Spiritus septiformis, qui velut ignis *sedit* super Apostolos, et *ardet* hodie in unoquoque credentium ; cf. Tract. V, § 258, Et ideo beatus Petrus *calciavit* se in carcere calciamentis suis, et sic *exiit* iterum ad hostes Judaeos . . . . ut . . . . calcaret super serpentes, etc.; Tract. XXI, § 374, furnishes a similar example, viz., Quintodecimo autem Calendarum Augustarum *exuit* hominem, et *migravit* ad eum quem dilexit.

Sufficient examples have now been given to show that Gaudentius was fond of placing the finite verb at the beggining (or near the beginning) of principal clauses, and at the end.

Further on I shall endeavour to show that even in dependent clauses he liked to put the finite verb as near the beginning of the sentence as possible, e.g., immediately after a pronoun or conjunction.

In the De Sacramentis the same tendency to put the verb first is traceable though to a less extent ; cf. Bk. I, cap. 2, § 4, *Venimus* ad fontem, ingressus es . . . . *Occurrit* tibi levita, *occurrit* presbyter ; *unctus es* quasi athleta Christi . . . . *Luctaris* in saeculo, sed *coronaris* a Christo, et pro certaminibus saeculi *coronaris*. Here as in Gaudentius the verb also closes the sentence ; cf. Bk. I, cap. 3, § 10, *Ingressus es*, *vidisti* aquam, *vidisti* sacerdotem, *vidisti* levitam . . . . *Vidisti*, quae videre potuisti oculis tui corporis est humanis conspectibus ; cf. Bk. I, cap. 4, § 11, *Miramur* mysteria Judaeorum, quae patribus nostris data sunt ; cf. Bk. I,

cap. 5, § 13, *Dixit* illa dominae suae, uxor marito, Naaman regi Syriae, qui eum quasi acceptissimum sibi misit ad regem Israel. *Audivit* rex Israel quod missus esset ad eum, cuius lepram mundaret, et scidit vestem suam . . . . *Veni* de Syria in terram Judaeorum, et *dicitur* mihi: Vade et descende in Jordanem, merge et sanaberis . . . . *Dixerunt* ergo ei servi: Domine, quare non facis verbum prophetae? cf. Bk. I, cap. 5, § 18, *Descendit* Christus, *descendit* et spiritus sanctus; cf. Bk. I, cap. 6, § 22, *Tenebat* virgam Moyses, et *ducebat* populum Hebraeorum in nocte in columna lucis, in die in columna nubis; cf. Bk. II, cap. 2, § 6, *Venit* dominus noster Jesus Christus ad piscinam, multi aegri *iacebant;* cf. Bk. II, cap. 3, § 8, *Divimus* figuram praecessisse in Jordane, quando Naaman leprosus ille *mundatus est:* Cf. Bk. II, cap. 4, § 11, *Invocavit* Elias de caelo ignem, et *descendit* ignis de caelo. *Invocavit* Elisaeus domini nomen, et de aqua ferrum securis adscendit, quod *demersum fuerat.* . . . . *Cecidit* manubrium de securi, hoc est, ferrum *demersum est;* cf. Bk. II, cap. 5, § 14, *Venit* sacerdos, *precem dicit* (i.e., precatur) ad fontem, *invocat* patris nomen, praesentiam filii et spiritus sancti: *utitur* verbis caelestibus; cf. Bk. II, cap. 6, § 16, *Venisti* ad fontem, descendisti in eum, *adtendisti* summum sacerdotem, levitas et presbyterum in fonte *vidisti;* cf. Bk. II, cap. 6, § 17, *Erat* divina sententia, solvi humana conditione non *poterat,* and again in the same paragraph, *Satisfactum* ergo sententiae videbatur, quia homo, qui factus fuerat ut viveret, si tamen non peccaret *incipiebat mori;* cf. Bk. II, cap. 6, § 19, *Satisfit* ergo sententiae caelesti sine mortis stupore; cf. Bk. III, cap. 1, § 2, *Habes* in Actibus apostolorum, quod ille verisculus qui dicitur in psalmo secundo: "Filius meus es tu, ego hodie genui te," ad resurrectionem spectare *videatur;* cf. Bk. III, cap. 1, § 7, *Respondit* illi dominus, quia dixerat manus et caput. *Recedit* ergo culpa . . . . *Lavas* ergo pedes ut laves venena serpentis; cf. Bk. III, cap. 2, § 8, *Sequitur* spiritale signaculum, quod audistis hodie legi; cf. Bk. III, cap. 2, § 15, *Isti, lavisti, venisti* ad altare, videre coepisti quae ante non *videras;* cf. Bk., IV cap. 1, § 1, *Erat* autem in secundo tabernaculo manna, *erat* etiam virga Aaron, quae aruit et postea refloruit, *erat* et thymiamaterium. . . . . *Arueras* peccatis, arueras erroribus atque delictis; cf. Bk. IV, cap. 2, § 5, *Coepisti* venire: *spectarunt* angeli, *viderunt* vos ad-

venientes et humanam conditionem illam . . . . adspexerunt subito *refulgere :* cf. Bk. IV, cap. 2, § 7, *Veniebas* ergo desiderans ad altare . . . . *veniebas* desiderans ad altare quo acciperes sacramentum. *Deposuisti* peccatorum senectutem, *sumpsisti* gratiae iuventutem ; cf. Bk. IV, cap. 3, § 12, *Obtulit* ergo Melchisdech panem et vinum ; cf. Bk. IV, cap. 4, § 15, *Jussit* dominus, et factum est caelum : *iussit* dominus, et facta sunt maria ; iussit dominus, et omnis creatura *generata est ;* cf. Bk. IV, cap. 4, § 18, *Urgebatur* populus Judaeorum ab Aegyptiis, *interclusus* erat mari ; *sitiebat* populus, *venit* ad fontem. *Ceciderat* ferrum securis in aquas . . . . ; *misit* lignum Elisaeus ; cf. Bk. V, cap. 1, § 3, *Tangit* ergo sacerdos, *redundat* aqua in calice, *salit* in vitam aeternam, et *bibit* populus Dei, qui Dei gratiam *consecutus est ;* cf. Bk. V, cap. 3, § 14, *Venistis* ergo ad altare, *accepistis* gratiam Christi, sacramenta estis caelestia *consecuti. Gaudet* ecclesia redemptione multorum et adstare sibi familiam candidatam spiritali exsultatione *laetatur ;* cf. Bk. VI, cap. 2, § 7, *Accepisti* signaculum ad illius simultudinem, ut ad ipsius formam resurgas, ad ipsius vivas figuram, qui peccato crucifixus est et Deo *vivit ;* cf. Bk. VI cap. 5, § 26, *Docuimus* pro captu nostro forsitan, quod non didicimus, et ut potuimus, *expressimus.*

The above quotations are sufficient to show that this tendency to put the finite verb first (and, to a less extent, last) is a marked feature of the writer's style. The habit of closing the paragraph with a finite verb is also characteristic and reminds one of Gaudentius' similar habit.

Gaudentius' fondness for putting the finite verb as early in the sentence as possible is not confined to the principal clause, for even in dependent clauses he exhibits this mannerism. Of course, the *first* position is almost impossible in such clauses owing to the precedence that must almost necessarily be given to the connective particle, e.g., *dum, cum, siquidem, nam, qui*, etc. But he usually manages to insert the verb in the *second* or at least in the *third* place, e.g., Tract. III, § 246, Nam priusquam *pateretur* ac resurgeret Christus, " notus " erat tantum " in Judaea Deus " (Ps. lxxvi) ; cf. § 246, Ergo, quoniam *reparatus est* hodie mundus, agamus exusultantes natalem reformationis mundi ; cf. Praef. § 227, Nonnulli enim prudentium saeculi . . . . dum *volunt* fortuita astruere universa quae creator omnium Deus justo

moderamine providenter exercet, ita loquuntur ; cf. Tract. IV, § 252, Hunc ergo ab agnis . . . . sumptum omnis multitudo Synagogae filiorum Israel interfecit, cum *clamarunt* omnes Pilato ; Crucifige eum ; cf. Tract. VI, § 260, Sicut per Moysen comminatus fuerat Pharaoni, cum *noluit* dimittere populum Israel ; cf. Tract. IX, § 283, Postquam *cognoscitur* idem Dominus noster ab Gentibus quondam canibus ; cf. Tract. IX, § 286, Ergo cum *confideremus* in idolis, erant in nobis isti sensus sex emortui ; cf. Tract. IX, § 287, Et plane quia *audierant* iidem ministri dicentem venerabilem Mariam ; cf. Tract. IX, § 291, Nam cum *conversaretur* cum illis Christus post resurrectionem suam ; cf. Tract. X, § 294, Siquidem postquam *perfecit* mundum, opus suum regere non desistit ; cf. Tract. X, § 295, Tamquam si diceret, quoniam *cognoverunt* olim bruta animalia Gentilium populorum regnatorem coeli ; cf. Tract. XXI, § 372, Quibus cum *replevisset* desiderium suum, ... negligere gratiam Dei omnino passus non est.

Examples of the finite verb occurring in the *second* (or *third*) place are especially common after the relative pronoun ; cf. Tract. III, § 246, Mundi vero natalem cum dico, nostrum dico, qui *renati sumus* in Christo, qui *eramus* ante viventes quidem peccato, mortui autem justitiae ; cf. Tract. V, § 257, Calciamenta cum dicit, gressus ostendit sanctarum Scripturarum, quibus *graditur* et circuit notitia ejus in omnes qui *habitant* super terram , cf. Tract. IX, § 292, Quamquam ergo nesciat architriclinus Moyses ex Baptismatis dono tantam gratiam fuisse collatam, quam non *ignorabant* Apostoli, qui *fuerunt* ministri sermonis ; cf. Tract. XVII, § 340, In ipsa enim maxima Cappadociae civitate, quae *appellatur* Caesarea, ubi *habent* iidem beatissimi insigne Martyrium, reperimus quasdam Dei famulas ; cf. Tract. V, § 257. Non utique istam terram quam *possident* peccatores, sed illam in qua non sunt spinae et tribuli : in qua non sunt serpentes et scorpii ; . . . . erit enim tunc una cum suis satellitibus in igne aeterno, quem *paravit* Deus utique diabolo, et angelis ejus. Habemus et Joannem Baptistam, qui *dixerit* de Salvatore humani generis Domino Jesu . . . . Et ideo Joannes Baptista in Evangelio negat . . . . . se esse . . . . dignum . . . . qui *solvat* corrigiam calciamentorum ejus ; cf. Tract. VI, § 260, Die qua *immolatus est* Agnus Dei Dominus Jesus ; cf. Tract. VI, § 261-262, Us ipsius ditioni subjecta essent omnia, per quem *facta sunt* omnia ;

et qui *protexit* ac proteget credentes in se a plaga contritionis ; cf. Tract. VII, § 268, Dulcis amaritudo est, *quam* sequitur tantae retributio suavitatis ; cf. Tract. XX, § 368, Prima (*i.e.* nativitas) qua *creamur* ex nihilo in substantiam vitae mundanae ; secunda, qua *regeneramur* in Baptismo ex iniquitate . . . . ; cf. Tract. XXI, § 371, Dum dicit, illum qui *nuncupatur* Deus Abrahae et Isaac et Jacob, non esse Deum mortuorum, sed vivorum.

The same trait is observable in Gaudentius after the conjunctions *Ut*, *Ut non*, and *Ne*, e.g., Praef. § 217, Contendens, ut *habeat* sincera fides opera suae puritatis nitore condigna ; cf. Tract. II, § 243, Ut *abstergeret* per ignem coelestem eas cogitationes quas vitandas esse praedixi ; cf. Tract. IV, § 252, Ut *peterent* concedi sibi latronem Barabbam, Jesum vero perderent. Perdiderunt enim Salvatorem Christum, et ex ore suo judicati sunt, ut *moreretur* in eis verbum Dei . . . . ; et sicut scriptum est in Prophetis, (ut) *deficerent* in eis sapientes, (ut) viveret vero in illis Barabbas ille latro diabolus ; cf. Tract. V, § 257, Sive ut *edisserat* unum de mandatis ejus ; cf. Tract. V, § 258, Utique ut *confringat* capita draconum super aquas, id est ut *conterat* principatus daemonum draconum, qui sunt super aquas Gentilium populorum ; cf. Tract. VII, § 265, Per quos conveniret Pharaonem regem Aegypti, ut *dimitteret* illos ; cf. Tract. VII, § 267, Propterea cave, ne *inveniatur* tale fermentum in te, et (ne) *disperdatur* anima tua a Deo ; cf. Tract. IX, § 283, Ut *donaret* nobis indigentibus coelestis vini laetitiam ; cf. Tract. XI, § 307, Est enim rationabilis animae justum judicium, ut *eligat* Deo magis servire quam saeculo ; ut *statuat* mandatis Christi obsequi, non diaboli consiliis depravari ; cf. Tract. XII, § 310, Denique ut *ostenderet* Dominus istud quod dixerat mundi judicium, Passionem suam esse ; cf. Tract. XV, § 331, Ut *sciamus* nos edendi causa esse natos, sed bene vivendi ; cf. Tract. XV, § 331, Ut *efficiamur* haeredes Dei ; cf. Tract. XX, § 379, Ut *mereamur* eorum precibus ad omnia quaecunque poscimus adjuvari ; cf. Tract. XXI, § 373, Ut *laboret* apostolicus vir aliquem et in vobis fructum, sicut et in caeteris gentibus.

A characteristic example of Gaudentius' style in a longer periodic sentence occurs in Tract. III, § 248, Considera in Evangelio, quomodo *exspectaverit* Christus poenitentiam Judaeorum ; ubi *exprobrat* civitatibus in quibus factae sunt plurimae virtutes ejus, quod non *egerint* poenitentiam ; cf. Tract. X, § 299, Et ego qui

vivebam prius sine Lege, factus sum morti obnoxius, nisi *declinaverit* peccatum, quod jam mihi intelligenti mortem generat ; et incipit mandatum, quod mihi ad vitam datum est, hoc esse ad mortem.

The De Sacramentis also contains many examples of this position of the verb, especially after such particles as *ut*, *cum* and the relative *qui*, e.g., Bk. I cap. 2, § 6, Considera ubi *capias* sacramenta caelestia, and again, Quia et homines angeli, quicunque *adnuntiant* Christum ; cf. Bk. I, cap. 4, § 12, Attamen, qui *transierunt* Judaei, mortui sunt omnes in deserto ; cf. Bk. I, cap. 5, § 13, Audivit rex Israel quod *missus esset* ad eum cuius lepram mundaret cf. Bk. II, cap. 1, § 1, Ideo dominus ut *vidit* hominum pullulare delicta, iustum solum cum sua progenie reservavit : cf. Bk. II, cap. 2, § 5, Si honore, qui prior descendisset, hoc est, qui *haberet* dei metum . . . . ipse magis sanabatur ; cf. Bk. II, cap. 2, § 7, Hic autem qui *opperiebatur* mediatorem dei et hominum . . . . et ideo ad sanitatem meruit pervenire, quia *credebat* in adventurum. Melior tamen et perfectior fuisset, si *credidisset* iam venisse, quem *sperabat* esse venturum ; cf. Bk. II, cap. 3, § 9, Nunc te consulo, utrum credere debeas, quia *habes* praesentiam trinitatis in hoc baptismate, quo *baptizatur* in ecclesia ; cf. Bk. II, cap. 4, § 11, Sed hoc solum scivit, ut *rogaret* Elisaeum prophetam et remedium postularet ; cf. Bk. II, cap. 4, § 12, Moyses cum *venisset* in desertum et *sitisset* populus et *venisset* ad Merrha fontem ; cf. Bk. II, cap. 5, § 14, Caelestia verba, quae Christi sunt, quod *baptizemus* in nomine patris et filii et spiritus sancti. Cf. Bk. II, cap. 6, § 17, Sed Christus invenit resurrectionem, id est, ut *redintegraret* caeleste beneficium ; cf. Bk. II, cap. 6, § 18, De quo baptismate audi quid *dicat* scriptura, immo filius dei, quia Pharisaei, qui *noluerunt* baptizari baptismo Joannis, consilium dei spreverunt. Quanta *est* gratia, ubi *est* consilium dei ; cf. § 19 in same chapter, Hoc est vita corporis vivens, cum *veniret* ad fontem et mergeretur in fontem ; cf. Bk. II, cap. 7, § 23, Teneat te clavus Christi, quem *revocat* humanae conditionis infirmitas ; cf. Bk. II, cap.7, § 24, Verbi gratia, si *exsurgat* inimicus aliquis, si *velit* tibi fidem tuam auferre, si *minatur* mortem, ut *praevaricetur* quisquam, vide quid eligas ; cf. Bk. III, cap. 1, § 2, Namque sanctus apostolus Petrus in Actibus apostolorum sic interpretatus est, quod tunc, quando *resurrexit* filius a mortuis, patris vox resultaverit ; cf. § 3 of the same chapter, Quando

redemisti populum, quando ad caeli regnum vocasti, quando *implesti* voluntatem meam, probasti meum esse te filium. Here we get the verbs not only in the *second* place but in also the *first* position and at the *end* (vocasti); cf. § 4 of the same chapter, Audisti utique quia dominus, cum *lavisset* discipulis aliis pedes, venit ad Petrum. Again in § 7 of same chapter, Lavas ergo pedes ut *laves* venena serpentis; cf. Bk. III, cap. 2, § 14, Ergo agnoscit se hominem qui *confugit* ad baptismum Christi; cf. Bk. IV, cap. 1, § 2, Quo spectat hoc? Ut *intellegatis* quid sit secundum tabernaculum in quod vos introduxit sacerdos; cf. Bk. IV, cap. 2, § 5, Sequitur ut *veniatis* ad altare; cf. Bk. IV, cap. 4, § 14, Ubi venitur ut *conficiatur* venerabile sacramentum; cf. § 15 of same chapter, Si ergo tanta vis est in sermone domini Jesu ut *inciperent* esse quae non erant; cf. Bk. IV, cap. 6, § 26, Ut *scias* autem hoc esse sacramentum, huius figura ante praecessit. Deinde quantum *sit* sacramentum, cognosce; cf. Bk. V, cap. 1, § 4, Quia *vivebat* dominus noster Jesus Christus vel latrones, missi sunt qui *percuterent* eos; cf. Bk. V, cap. 4, § 20, Caelum est ibi, ubi *cessavit* culpa . . . . Quasi optemus ut *sanctificetur* ille qui ait; cf. § 24 of the same chapter, Non iste panis est qui *vadit* in corpus sed ille panis vitae aeternae qui animae nostrae substantiam fulcit. There are at least a dozen other examples so like the above that I have refrained from quoting them; and many of them, *more Gaudentiano*, end characteristically with a finite verb.

I have already shown by copious examples how fond Gaudentius is of the rhetorical device of putting his finite verb at the *beginning* and at the *end* of sentences, principal and dependent, especially when he wishes to be emphatic.

The position of the **Noun** in Gaudentius' sentences is equally interesting. The favourite position when emphatic is at the *end*, e.g., Praef. § 226, Mortem blasphemanti debitam pro remedio aerumnarum suggerit acquirendam callidus iterum per mulierem *serpens*; and again in the same section, Inter dispendia omnium facultatum, inter funera tot natorum, inter atrocissimos sui corporis cruciatus, et intestinos dolores opprobrii conjugalis, laudat et magnificat omnipotentem Dominum verus Dei *cultor*. Et nos itaque si cultores Dei sumus, imitemur patientiam triumphalem, quam solam spoliatus universis non solum facultatibus, atque pignoribus, sed ipsis etiam corporis sui carnibus, inconcussa fide,

possidet verus Dei *cultor*. Here the words *verus Dei cultor* occur at the end of two consecutive sentences; and to show that they are intended to bear special emphasis, Gaudentius begins the next sentence with the same words, i.e., *Verus* enim *Dei cultor* ille est, cujus fides inter adversa non deficit etc.; cf. Tract. XIX, § 358, Sed triumphato diabolo statim succedunt Christo tamquam Deo servientium *ministeria angelorum;* cf. Tract. XIX, § 359, Statimque siluit increpata tempestas, et ad Creatoris sui vocem, plana confestim jacuit inflati *gurgitis moles;* cf. Tract. V, § 258, Propter incredulos et parvae fidei homines jubentur in via praedicationis, calciamenta habere *Apostoli;* cf. Tract. IX, § 283, Nam canes eramus nos quondam *Gentes*, et filii erant aliquando *Judaei;* cf. Tract. XVII, § 340, Quibus ab avunculo suo summo sacerdote, ac beato confessore Basilio, olim traditae fuerant horum martyrum venerandae *reliquiae;* cf. Praef. § 223, Denique in doloribus constituo exprobrantur per mulierem *opera misericordiae;* cf. Tract. I, § 232, Nec turbari quisquam nostrum debet, si interdum secundo mense, id est Aprili, Pascha nos celebrare *lunaris ratio*, et *dies* cogit *Dominicus;* cf. Tract. II, § 240, In ipso continetur omnis Lex et vetus et nova: et ut sic dixerim, ipse est *anima Legis;* cf. Tract. III, § 246, Nunc enim coruscat ex ipso igneus ille *Spiritus septiformis* . . . . et ardet hodie in unoquoque *credentium;* cf. Tract. V, § 256, Ostenditur ergo terra Aegypti . . . . sancta non esse et ideo ibi habenda mandantur *calciamenta;* cf. Tract. XI, § 305, Et propterea inique magis persequebantur eum *Judaei;* cf. Tract. XI, § 306, Tam rationabili patentia vincit inimicos *Dominus noster Jesus;* cf. Tract. XII, § 312, Hac de causa nos adhortatur beatissimus *Paulus apostolus*, dicens.

Here it may be remarked that Tract. XXI, whose authenticity is sometimes questioned contains a quite proportionate number of examples, e.g., § 372, Sed neque per vicos et castella diversarum praeteriens regionum, praedicare verbum Dei umquam destitit fidelis Christi *discipulus;* cf. § 373, Excidit continuo imis ab stirpibus horrentem silvam diversi erroris bonus *agricola;* cf. § 372, Quibus cum replevisset desiderium suum, desideriorum coelestium *vir;* cf. in same Tractate, § 374, Ne dies iste quo ad superna migravit beatus *Philastrius patronus noster;* also § 371, Legitimum vero eum esse filium beatissimi Abrahae, fidei atque operum testantur *exempla*.

Two good instances occur in Tract. XX, viz., in § 368, Per hujus magistri vestigia gradiuntur fideles discipuli *Petrus* et *Paulus ;* and in § 369, Super unum fundatur *Ecclesia.*

Tract. XV, § 330, contains an example very similar to the quotation from Tract. XXI (Excidit, etc.), viz., Exercuit enim varia suppliciorum genera in eorum corporibus crudelissimi tyranni *feritas ;* et cum non valuisset constantiam fidei in sex fratribus atrocitate supplicii superare callidus *persecutor*, in septimo . . . . ad . . . . sese tormenta convertit.

The following passages also begin with a finite verb (in the principal clause) viz., Tract. VI, § 261, Revocavit itaque omnem creaturam suam ad se *Dominus Jesus* . . . . ut ipsius ditioni subjecta essent omnia, per quem facta sunt *universa ;* cf. Tract. VIII, § 270 Probavit sanctam Virginem suum esse domicilium *Deus ;* cf. Tract. VIII, § 271, Inest autem praeclaro huic eloquio prophetali et sublimior *intellectus ;* cf. Tract. VIII, § 276, Fuit tamen usque ad diluvium, et usque ad ipsam Legem, justorum quorumdam redivivus *amor erga Deum*, et Dei erga paucos sanctos reformata *conjunctio ;* cf. Tract. VIII, § 278, Invitantur etiam sancti una cum Christo *discipuli ;* cf. Tract. IX, § 284, Causatur de illis iterum sic per Prophetam *Deus ;* and again in the same paragraph, Convertentur quippe et ipsi *Judaei*, sero tandem, ad vesperum scilicet *mundi.*

Sometimes a dependent sentence ending with the emphasised noun begins with a conjunction like *nam*, *si* or *ut*, e.g., Tract. IV, § 253, Nec sufficit ut a mortifero daemonum cibo vitam suam custodiat *Christianus ;* cf. Praef. § 227, Si Dei providentia gubernaretur *hic mundus* cf. Praef. § 228, Notum namque est omnibus quod et ferri acies et ignis ustio, vel ad interitum irrogantur, quando poenam exigit puniendi criminis *qualitas ;* cf. Tract. V, § 256, Quia tutus non potest esse *gressus noster ;* cf. Tract. VII, § 264, Quia deos non sinit dici *Unitas majestatis ;* cf. Tract. X, § 297, Ita igitur in primum diem resurrectionis Christi omnis erat transferenda *festivitas*, ut septimi dici exspectanda nobis esset et *requies* simul, et *sanctitas.* Here the noun *festivitas* ending the principal clause is aptly balanced by the corresponding *sanctitas* at the end of the dependent final clause ; cf. Tract. XII, § 310, Et exercuit tyrannidem, in tantum ut advenientem verum Principem suum non recognosceret *mundus ;* cf. Tract. XIII, § 315, Ut meriti proprii sibi sit causa *unusquisque.*

Relative clauses ending with the Subject are quite numerous in Gaudentius, e.g., Praef. § 225, Quas (conscientias) solus novit "scrutans corda et renes *Deus*"; cf. Tract. II, § 239, Ex quo enim venit, cujus umbra fuerat *ista ovis*, verus ille Agnus Dei *Dominus Jesus;* cf. Tract. VIII, § 275, In cujus Galilaeae partibus sita est et civitas *Capharnaum;* cf. Tract. VIII, § 278, De cujus semine nascitur *Joseph;* cf. Tract. IX, § 291, Quam priores consecuti sunt isti *Apostoli;* cf. Tract. XIII § 319, Audi consilium quod peccatori diviti ingerit propheta *Daniel:* cf. Tract. XVII, § 340, Quas merito diligat *Jesus.* Tract. XXI, § 374, has a quite characteristic example, viz., Quo ad superna migravit beatus Philastrius *patronus noster.*

This fondness for putting an emphatic word at the end of a sentence is not confined to verbs and nouns, for Gaudentius also puts participles, especially the perfect participle passive, adjectives, gerundives and gerunds in this position, and this not only in principal sentences but in subordinate sentences and phrases. A few examples may suffice to illustrate this characteristic, e.g., Tract. X, § 295, Ipse pluit manna *placidus*, qui flammam pluerat *indignatus:* cf. § 296, Requievit plane tunc etiam Dei Filius ab omnibus operibus suis quae coeperat Deus facere, quando consummatis mirabilibus universis, et impleto sexto die omni opere Passionis, die septima, id est die sabbati, requievit *sepultus:* cf. Tract. VIII, § 270, Benedixit ergo quod constituerat a primordio legitimum Christus conjugium, dum pergere ad nuptias non renuit *invitatus* . . . Probavit sanctam Virginem suum esse domicilium Deus, ubi columen pudoris perpetuum servet ingressus, dum sine detrimento integritatis maternae nascitur, sine corruptela *conceptus;* cf. Tract. XIII, § 315, Quamvis ergo Dominus Jesus conscientiae judex esset, noluit tamen Judam de occultis ejus acrius increpare, ne, quoniam verisimili ratione videbatur *locutus*, putaretur forsitan injuste *correptus:* atque hinc iracundiae justam concepisse causam, ut inimicis necandum traderet, quem sine ullo peccamine habuisset *infensum.* Nihil ergo acerbum Christus voluit pro merito sceleratae mentis illius loqui, ne Judas eum tradere videretur *iratus:* cf. Praef. § 222, Quod tamen promereri non potuit, in tormentis flammae inexstinguibilis *constitutus;* cf. Tract. II, § 243, Inenarrabili dono ejus sine fine gratias *relaturi:* cf. Tract. VI, § 261, Contra Creatorem proprium *rebellando;*

cf. Tract. VIII, § 271, Inest autem . . . . sublimior intellectus, suo in loco disputatione *pandendus*, ... spiritalem scientiam lectionis hujus figuraliter explanandam dictis subsequentibus *ostensuri ;* cf. Tract. VIII, § 276, Libanus denique et mons esse arduus apud Phoenices cernitur, superbo imperio Gentium *comparatus ;* cf. Tract. X, § 297, Nam nulla erit ibi pugna contra diabolum, qui tunc utique detinebitur suppliciis *religatus ;* cf. Tract. XI, § 306, Alienae pecuniae notabiliter serviamus, Christi anae libertatis *obliti ;* cf. Tract. XIII, § 317, Poteris profecto intelligere, quid patiatur ille qui per inopiam jejunat *invitus*, quem jejunare tua crudelitas facit, qui largis dapibus *saginatus*, nec exiguo cibo famem solari cogitas *indigentis ;* cf. Tract. XIV, § 323, Et a sublimitate divini intellectus . . . . cogitationum terrestrium pondere *praegravati ;* cf. Tract. XVIII, § 350, Et filo gracili similes qui etiam per foramen illius mysticae acus facile transeant spiritales *effecti ;* cf. Tract. XVIII, § 352, Cum ipso in perpetuum *judicandi ;* cf. § 352, (*infra*) Qui Christo rerum omnium conditori ausus est regna mundi promittere, sua illa esse impudenter *asserendo ;* cf. § 353, In tenebris remanserunt, a thalamo regni coelestis *exclusae ;* cf. Tract. XVIII, § 353, Usque ad novissimum quadrantem per supplicia *exigendi ;* cf. § 355, Quos Deus, qui lux est, in adoptionem filiorum vocare dignatur per lavacri coelestis sacramenta *renatos ;* cf. Tract. XIX, § 361, Discipulos fideles non deserit, cum ipsis se permansurum usque ad consummationem saeculi *pollicendo ;* cf. Tract. XIX, § 365, Cum post passionem meam coelos ascendero, in illa gloria quam cum Patre, et apud Patrem semper habui *permansurus ;* cf. Tract. XX, § 367, Et idcirco aliquid de laudibus beatissimorum Apostolorum, pro pusillitate sensus mei perstringam, ipsorum tamen quorum natalis est, praesidio *animatus ;* cf. Tract. XX, § 369, Alter pretiosum fidei myrum doctrina sua portat in populo, ipse Vas electionis *effectus ;* cf. same section (*infra*) Petrus ambulare jubetur in fluctibus ; Paulus in nubibus, dum usque ad tertium ducitur coelum ; ambo in invii itineris gradiuntur elemento, fidei virtute *sublimes*.

Tract. XXI, § 371-2 contains a characteristic example : Credens enim Deo fide plenissima, exiit et ipse de terra sua et de cognatione sua, et de domo patris sui ; et sequebatur verbum Dei ab omnibus saeculi impedimentis *exutus*. Ac propterea cito assequi meruit quod sequi studuit *expeditus*.

This tendency to emphasise a noun (generally the Subject) by putting it last is also to be found in the De Sacramentis, though the sentences are generally shorter than in Gaudentius and the style somewhat crude and "conversational," e.g., Bk. I, cap. 1, § 3, Ideo propter gratiam operis et muneris non os tangit *episcopus;* . . . . quemadmodum dixit *apostolus sanctus*, et sit in te fidei devotionisque plena *fragrantia ;* cf. Bk. I, cap. 5, § 18, Descendit Christus, descendit et *spiritus sanctus ;* and again, Ut non quasi ipse egere dominus Jesus sanctificationis mysterio videretur, sed sanctificaret ipse, sanctificaret et *spiritus ;* cf. Bk. I, cap. 6, § 20, Instabat Aegyptius cum armis ex una parte, et ex altera parte mari claudebantur *Hebraei :* cf. Bk. II, cap. 4, § 11, Vides ergo quod in cruce Christi omnium hominum levatur *infirmitas ;* cf. Bk. II, cap, 7, § 20, Dixisti : Credo, tertio mersisti, ut multiplicem lapsum superioris aetatis absolveret trina *confessio;* cf. Bk. II, cap. 7, § 22, Sic ergo peccatum dimittit *pater*, sicut dimittit *filius*, sic et *spiritus sanctus ;* cf. Bk. II, cap. 7, § 23, Crucis illius accipis sacramentum, quod in cruce Christus pependit, et clavis confixum est ejus *corpus* . . . . Teneat te clavus Christi, quem revocat humanae conditionis *infirmitas ;* cf. Bk. III, cap. 2, § 9, Sicut timor saeculi infirmitas, ita timor dei magna est *fortitudo ;* cf. Bk. IV, cap. 1, § 1, In secundum tabernaculum semel in anno summus intrabat *sacerdos*. Quod evidenter ad Hebraeos recolens, seriem veteris testamenti explanat apostolus *Paulus ;* cf. Bk. IV, cap. 4, § 19, Ex his igitur omnibus non intellegis quantum operetur *sermo caelestis ;* cf. Bk. IV, cap. 5, § 25, Quod confitetur *lingua*, teneat *adfectus ;* cf. Bk. V, cap.1, § 4, Tunc unus de militibus lancea tetigit latus eius, et de latere eius aqua fluxit et *sanguis*.

So much for the emphatic position of the Noun. The position of the past participle has already been discussed.

Gaudentius' use of the present participle when emphatic, is also worthy of notice. Usually he emphasises the present participle by putting it at the *beginning* or *ending* of the clause, and sometimes he both begins and ends in this way ; at other times he varies his conclusion by using a past participle or a future participle or an equivalent adjective ; cf. Tract. VII, § 266, Quapropter *resurgens* tertio die, transtulit se ad Gentes, sicut dudum fuerat *comminatus ;* cf. Praef. § 220, *Sciens* itaque verum

divinae sapientiae amatorem non super assertione inutilium rerum inanis eloquentiae pompam quaerere . . . . scribere tibi aggrediar ; cf. Tract. XII, § 310, Etenim *seducens* humanum genus ut derelicto Deo ipsum Satanam per simulacra coleret manufacta, principatum violenter tenuit . . . . ipsius quippe diaboli prestigiis *obcaecatus ;* cf. Tract. XIII, § 315, Nam praedictorum facinorum conscientia *strangulatus*, mortem debitam laqueo sibimet intulit *praeparato ;* cf. Tract. XV, § 330, Septies in propriis passa visceribus . . . . ad octavum Christi resurrectionis diem cum charis pignoribus *occursura ;* cf. Tract. XVI, § 333, Tali igitur *conclusus* articulo, et auctoritate Sanctorum praesentium *subiugatus*, suscepi hoc summi sacerdotii munus, nec merito dignus, nec aetate aptabilis, nec doctrina *maturus*. Tract. XXI offers three examples of the present participle as the *first* or *second* word in the sentence, e.g., in § 372, *Exercens* namque continentiam singularem, pervigil in Scripturis sanctis, ... "in quo sunt omnes thesauri sapientiae coelestis *absconditi*" (Col, ii) ; and again in the same section, Sed *circumiens* universum pene ambitum Romani orbis, Dominicum praedicavit verbum, Pauli apostoli idoneus imitator *exsistens ;* cf. § 373, Et aratro doctrinae pronus *incumbens*, invertit crudam totis viribus terram, ... affatim semina vitalium mandatorum gremio eius *insinuans ;* cf. § 371, *Credens* enim Deo fide plenissima . . . . et sequebatur verbum Dei, ab omnibus saeculi impedimentis *exutus* ; cf. Tract. XI, § 302, Jam quinque milium hominum famen quinque panibus hordeaceis et duobus piscibus, satiaverat, maiore miraculo convivium *solvens ;* cf. Tract. I, § 233, *Praecidens* quippe Deus Gentium populos tunc adhuc hominum mortuorum simulacris immundos . . . . dat licentiam, etc.; cf. Tract. XVII, § 342, *Perspiciens* enim regionis naturam nimiis rigentem frigoribus, etc.; cf. Tract. VI, § 261, *Probans* utique eum esse angelum tenebrarum, qui se quasi Angelum lucis ostentare conetur ut fallat ; cf. Tract. XVIII, § 352, *Videns* ergo Deus in tantum daemonis audaciam prorupisse, ... comminatur illi expulsionem.

Of the present participle at the end of the sentence, the following are examples, viz., Tract. II, § 238, Discamus manducare pascha, non sicut insipientes Judaei, ... ovem quisque per unamquamque domum quartadecima die mensis primi *occidens* et *comedens ;* cf. Tract. II, § 240, Vel venturum promittens in

hominem, vel iam venisse *declarans ;* cf. Tract. IX, § 283, Canum more consueverant immundum sanguinem lambere . . . . contra Dominum Deum non agnitum ore rabido *oblatrantes ;* cf. Tract. XIX, § 359, Verum quippe Filium Dei se esse hac elocutione *confirmans ;* cf. Tract. XVII, § 343, Sed beatissimi martyres, Spiritu Sancto ferventes, ... festini ad stadium properant, coronam tanto certamini propositam coelitus *intuentes.*

It is worthy of remark that this type of sentence, beginning or ending with a present participle, is almost unknown in the De Sacramentis.

Position of Adjectives. Gaudentius is fond of the use of adjectives derived from the names of countries, towns, peoples or proper names, especially when he desires to emphasise them. For this reason he puts them at the beginning of the sentence, generally before the noun which they qualify ; vide Tract. XVII, § 339, Qui se ante paucos annos apud urbem *Mediolanensem* sancto sacerdoti Ambrosio revelare dignati sunt ; cf. in the same section (above), Joannes in *Sebastena* urbe provinciae Palestinae ; cf. Tract. XXI, § 372, Sed circumiens universum pene ambitum *Romani* orbis Dominicum praedicavit verbum ; and in the same section, Nam in *Mediolanensi* urbe . . . . custos fuit. *Ariano* repugnans Auxentio. Here Rome, Milan and the Arian heresy are specially emphasised ; cf. Tract. XV, § 326, Si quis vestrum, fratres dilectissimi, fortasse miratur *Judaeos* viros supplicia pro Legis praecepto perpessos, nunc a *Christiana* plebe inter sanctos Martyres honorari; cf. Tract. XV, § 330, Diximus, pudicitiae servandae causa, *Judaico* populo abstinentiam vel porcinae carnis . . . . fuisse indictam ; cf. Tract. VIII, § 277, Quem tamen acceperit *Judaea* plebs libellum repudii, audiamus ; cf. Tract. X, § 295-296, *Israeliticus* vero populus liberatorem suum non valuit agnoscere : where the Israelites are opposed to the *bruta animalia* of the preceding clause, Cf. Tract. X, § 299, Et hinc est illud quod apostolus Paulus ex *Judaeis* parentibus natus, Hebraeus quippe ex Hebraeis, ait ; cf. Tract. XVI, § 333, Nam cum populus Hebraeorum post *Aegyptia* illa portenta . . . . primam didicit obedientiam ; cf. Tract. XVII, § 342, Talibus auditis *Christiani* viri . . . . venenatas perniciosi hortatoris blanditias . . . . refutarunt. Other examples might be given were it necessary.

Gaudentius is also fond of using adjectives and participles as nouns. The fact that they are regarded as nouns is proved by his habit of prefixing pronouns to them, as in Tract. VIII, § 270, Sed unicuique homini tam viro, quam feminae, optionem fuisse ab *eodem sancto* propositam ; cf. Tract. XXI, § 373, Parum scilicet computans quod *professis egentibus* largiretur. Erat *idem sanctus* ira brevis, indulgentia facilis, etc.; cf. Praef. § 227, Utique eorum peccatorum pessimam testatur mortem, qui in scelere delictorum permanere cupientes, oderunt *verberantem iustum ;* cf. Tract. VIII, § 269, Dum luctus varios obsecrantium parentum dimovet, vel *morientes* eorum *charos* sanitati restituens, vel *mortuos* vitae ; cf. Praef. § 221, Nam legimus Abimelech *gentilem* regnasse, et Abraham *sanctum* peregrinationis molestias pertulisse; cf. Praef. § 221, Et Moysen *iustum*, regnante impio Pharaone, latuisse metuentem in terra Madian ; cf. Praef. § 223, Caveant ergo *infructuosi locupletes* terribile exemplum *illius* sine misericordia *Divitis* collegae sui ; cf. Praef. § 227, Nonnulli enim prudentium saeculi, sapientiae coelestis ignari, dum volunt fortuita astruere *universa* quae creator omnium Deus iusto moderamine providenter exercet, ita loquuntur ; cf. Tract. VI, § 261, Ideo autem Scriptura divina diabolum et exercitum eius, Aegyptios nuncupat, quia a Deo, qui lux est, *alieni sancti* sunt, contra Creatorem proprium rebellando. This is a peculiar use of the word *sanctus* in any case which must be taken closely with *alieni* and the whole phrase translated "sham, or spurious saints." The argument of the section is that, just as those who are led by the Spirit of God are the sons of God, so those who are led away by the devil are sons of darkness, or "Egyptians" as he calls them ; cf. Tract. XI, § 306, Praecipitur enim ne huius saeculi *divitum* personis adulantes, iniquissimo iudicio faveamus *incredulis;* cf. Tract. XVIII, § 352, At *ille nequissimus*, hominum mortem quaestum sum computans, aestuat anxius ; cf. Tract. III, § 246, Et ardet hodie in unoquoque *credentium ;* cf. Tract. XVIII, § 347-8, Idcirco Dominus Jesus . . . . vel nunc *universos credentes* incitare volens . . . . similitudinem proposuit Villici.

Separation of Attribute and Noun. Another stylistic feature which is most marked in Gaudentius is his habit of separating the Attribute from its Substantive by the interposition of verb-forms, particles, adjectives, nouns, adverbs,

etc., e.g., Tract. XXI, § 371, De *filio* patriarchae *legitimo ;* cf. § 372, *Idoneus* olim *custos ;* cf. § 373, *Quantam* possederit in sanctis moribus *lenitatem ;* cf. § 371, Cum *Christus* apparuerit *vita nostra* (Apposition) ; cf. § 371, Sicut *exstantia* demonstrant *sepulchra ;* cf. § 372, *Dominicum* praedicavit *verbum ;* cf. § 372, *Ariano* repugnans *Auxentio,* priusquam *beatus* eligeretur *Ambrosius ;* cf. § 373, Olcas etiam pacis *agrestibus* indidit *oleastris ;* cf. § 371, *Fidei* atque *operum* testantur *exempla ;* cf. § 374, Qui, ... *mentis* ejus panderet *puritatem ;* cf. § 372, Portionem suam *Christum* reputans *Dominum* (Apposition) ; cf. § 372, Per vicos et castella *diversarum* praeteriens *regionum ;* cf. § 374, *Tota* erat *vilitate* mundissimus ; cf. Tract. XX, § 367-368, *Tres* intelligimus *nativitates* humano generi . . . . concessas ; cf. § 369, Dum usque ad *tertium* ducitur *coelum ;* cf. § 370, Quos *una* pariter *fides* . . . . fecit communione germanos ; Ego eos et *geminos* dicere *fratres* audebo ; cf. Praef. § 218, Cum *beatissimum* persequeretur *Ambrosium ;* cf. Tract. I, § 232, *Dies* cogit *Dominicus ;* cf. Tract. XI, § 302, Quoniam non praevalet calumniantibus *facti* praestare *rationem, praecepti atque operis* demonstrat *auctorem ;* cf. Tract. XVI, § 334, Quanta vis *meam* compulerit *parvitatem arduis* obsecundare *praeceptis ;* cf. Tract. XV, § 327, Et idcirco Dominus legionem daemonum in *gregem* permisit ire *porcorum ;* cf. Tract. IX, § 283, Nam canes eramus *nos* quondam *Gentes ;* cf. Tract. XII, § 311, Eius *crudeli* iterum *regno* nos subjicientes ; cf. Tract. XVI, § 335, *Quid* statim *muneris* accepit ista confessio ? cf. Tract. XVII, § 343-344, Videt ducem . . . . fortissimus bellatoribus claras vestes, atque *opima* signillatim *praemia* erogantem ; cf. Tract. XVIII, § 349, Enimvero, quis ei . . . . committendas putet esse *veras* coelestium rerum *divitias* ?

The particle *enim* is often used by Gaudentius in this way to separate Attribute and Substantive, e.g., Tract. XXI, § 372, *Sancto* enim *Spiritu* plenus ; cf. Tract. XVIII, § 354, *Ipse* enim *serpens* erat ; cf. Tract. IX, § 290, *Ipse* enim *Moyses ;* cf. Tract. XVIII, § 349, *Dei* enim Christi *servos ;* cf. Tract. XI, § 302, *Haec* enim *nomina ;* cf. Tract. VII, § 264. *Ille* enim *Judaeus.*

Sometimes the interpolated Adverb is equivalent to an Adjective as in the following : Tract. VI, § 260, Quando perculsi *tantorum* repente *funerum* strage Aegyptii ; cf. Tract. X, § 295, Ab ipsis *suis* quondam *filiis ;* cf. Tract. XVII.

§ 338, *Omnes* postea *credituros ;* cf. § 342, Pro *hac* specialiter *obedientia ;* cf. Tract. XXI, § 374 Tam *digni* igitur memoriam *sacerdotis* . . . . . veneremur ; cf. Tract. VII, § 268, Quam sequitur *tantae* retributio *suavitatis ;* cf. Tract. VIII, § 268, Post *illius* finem *tractatus ;* cf. VIII, § 271, Vel in *sanctarum* numero *feminarum ;* cf. Tract. XII, § 308, *Huius* testimonium *vocis* non *sui* causa *honoris* . . . . ; cf. Tract. XVI, § 334, Sub *tantorum* praesentia *sacerdotum ;* cf. Tract. XIX, § 358, *Servientium* ministeria *angelorum ;* cf. § 360, *Cauponum* dolo *Judaicorum*; cf. Praef. § 228, Pauca adjiciam *sanctarum* testimonia *Scripturarum ;* cf. Tract. IX, § 288, Inter cetera *spiritualium* genera *virtutum ;* cf. Tract. IX, § 290, Prima *indulti* beatitudo *paradisi.*

This tendency to separate parts of the sentence closely connected in thought and of equal importance is strongly marked in Gaudentius and examples might be quoted from every sermon. The following are typical and may suffice : Tract. I, § 235, Sunt alii, quos praecepit *Deus* et imputat ; cf. Tract. II, § 242, Praecipit ne lento corde . . . . sacramentum Dominici corporis *sumamus* et sanguinis ; cf. Tract. V, § 258, Aquae vero quod populis *comparentur* et Gentibus ; cf. Praef. § 224, Eum quoque quem pudice *conversantem* ac juste, *quaedam* tamen improbarum cogitationum *maculae* respersernnt ; cf. Tract. VIII, § 269, Enimvero, charissimi, pacne omnis Evangeliorum textus, Dominum Christum inter homines conversantem desperatis rebus opem contulisse *insinuat*, et quam maxime moeroribus adfuisse. Many similar examples might be adduced in which the finite verb, an object, the copula, the subject or an adverb is the separating medium.

PASSIVE PERSONAL FOR IMPERSONAL.

Fourth century Latin carried to a larger degree of completeness a tendency already observable in earlier writers to the breaking down of the rigidity of the rules of Latin syntax, especially in that characteristic construction of the classical period, viz., the Accusative and Infinitive. We have seen how *quod*, *quia* and *quoniam* with the Indicative or Subjunctive gradually came to be used instead of it. (Vide p. 10 and 11 above).

But there is another stylistic peculiarity of which Gaudentius is exceedingly fond, which points in the same direction, viz., a

strong tendency to substitute for an impersonal verb with an accusative and infinitive a construction in which the ordinary passive is used with the subject in the nominative, e.g., in Tract. VIII, § 271, we find this typical example of what occurs in most of the sermons: Imperare quidem perpetuam continentiam non possunt quia *res esse noscitur voluntatis* (= notum est rem esse voluntatis); cf. Tract. IX, § 283, Unde originem carnis nostrae *idem Dominus traxisse in Evangelio perhibetur*. Gaudentius is especially fond of the verb *perhibetur* in this connexion; cf. Tract. IX, § 289, His omnibus gestis *probatur virtus* Salvatoris in hoc etiam signo non *phantasma fuisse*, sed *veritas*: cf. Tract. X, § 293, Quod Deus in postrema parte illius lectionis ubi primum legem Paschae annuntiat, *scribitur praecepisse*; cf. Tract. X, § 294, Sed ut intelligas quod perfectis omnibus hujus mundi rebus, a quibus *requievisse . . . . . describitur*; cf. Tract XII, § 308, Numquid in primo adventu suo Christus mundum *judicasse existimabitur* quem potius *salvasse cognoscitur* . . . . ? cf. Tract. XII, § 310, Ut etiam de animis credentiam jam coelestibus . . . . *nosceretur esse pellendus*; cf. Tract. XIII, § 312, Per omnes divini eloquii libros Filius Dei non solum Deus sed et homo ac *filius* hominis *praedicatur*. Et in veteri quidem Testamento *praenuntiatur*, atque *promittitur*, in novo autem *demonstratur*, et *creditur*: cf. Tract. XIV, § 324, Ne vero *divisus putaretur* vel Spiritus Sanctus a Patre . . . . vel Filius ab eo *crederetur sejunctus*; cf. Tract. XV, § 330, Unde non immerito *praesumitur ista mater* beatissima Ecclesiae sanctae imaginem *praemonstrasse*: cf. Tract. XVII, § 337, Uno testimonio Salvatoris beatissimus *Joannes Baptista* et angelus et apostolus et *propheta praecipuus declaratur*: cf. Tract. XVII, § 341, Licet eis ex illo jam tempore *celebritas* debita numquam defuisse nostri *cognoscatur* officii; cf. Tract. XIX, § 356, Plurima *Christus* Filius Dei vivi de divinitatis suae una et perfecta cum Patre substantia *locutus esse cognoscitur*: cf. Tract. XIX, § 359, Alibi quoque *dormisse* navigans *Christus* Dominus a sancto evangelista *describitur*: cf. Tract. XIX, § 364, Ubi *totus* in gloria Dei Patris *manere cognoscitur*: cf. Tract. V, § 256, In sancta autem terra *decernuntur* (i.e., calciamenta) esse solvenda; cf. Tract. IX, § 281, *Qui* sine corruptela matris conceptus *creditur*, cur non etiam sine corruptela editus *praesumatur*: cf. Tract. IX, § 290 Unde

etiam *femina* ex quibus universa generis humani propago mult plicata *noscatur* ? cf. Tract. XIV, § 324, Cum igitur nusquam desit divinitas Trinitatis, dispensatio salutis nostrae est, quod *mittens praedicatur* et *missus* : cf. Tract. XIII, § 313, Quo dicto et *habitator ostenditur* et *habitaculum* pariter *demonstratur*.

LANGUAGE.

CHARACTERISTIC WORDS.

(Found in two or more of the Documents.)

Baptismus, baptisma, etc. The word for "baptism" appears in several forms in these documents; sometimes it is masculine, sometimes neuter, and once (in the Didascalia) it appears to be feminine. The following examples occur in Gaudentius: Tract. II, § 237, Ultio in Aegyptios per Sacramentum *Baptismi* facta est; cf. Tract. IX, § 287, Conversi igitur ad fidem et vivificati per *Baptismum;* and in the same paragraph, Plenitudine quippe doctrinae infusum *Baptisma* cumulantes; cf. Tract. XX, § 368, Nam post illud *baptisma* quod pro nobis in Jordane susceperat; and in the next sentence, Resurrexit enim ex ipso *baptismo* Passionis ad vitam.

The following examples occur in the De Sacramentis: Bk II. cap. 3, § 9, Ergo habes unum *baptisma;* cf. Bk. II, cap. 4, § 11. Ecce aliud genus *baptismatis*. Quare? Quia omnis homo ante *baptismum* quasi ferrum premitur. The form *baptisma* is the usual one in the De Sacramentis.

The following examples are from the Didascalia, p. 16, l. 5-6, Si quis peccaverit iniquum aliquid post *baptismum;* cf. p. 65, l. 23, His vero . . . . (per) *baptismum* remissio de pessimis operibus data est; cf. p. 84, l. 19, Et sacratissimum *baptismum* infirmas; cf. p. 85, l. 6-8, Sed penitus nolite observare . . . . et quaerere segregationes aut asparsiones aut *baptismas* aut purgationes. If the reading here is correct *baptismas* is acc. plu. of the nom. sing., *baptisma*. This appears to be the case also with the parallel word *fantasmis* on p. 79, l. 19, which is in the ablative plural.

Conversor and **Conversatio** in the sense of *versari, se gerere, vivere*, ἀναστρέφεσθαι. These words are a marked feature of two of the three writers and the noun occurs twice in the De Sacramentis.

In Gaudentius they occur in the following places, viz., Praef. § 224, Eum quoque quem pudice *conversantem*, ac iuste, quaedam tamen improbarum cogitationum maculae resperserunt, idcirco Dominus nunc et tribulationum et aegritudinum flagello castigat ; cf. Tract. IX, § 296, Nos etiam . . . . quod . . . . pie *conversamur* et loquimur ; cf. Tract. XI, § 307, Nos autem fratres . . . . aequitatem servantes in omni actione *conversationis* nostrae ; cf. Tract. XII, § 311, Sine causa meus pro vobis sanguis effusus est, si ita vos geritis, itaque *conversemini* (sic) ; cf. Tract. XV, § 326, Judaei . . . . sub Lege tantum veteri *conversantes ;* cf. Tract. VIII, § 269, Et inter homines *conversari* dignatus est ; cf. Tract. IX, § 291, Nam cum *conversaretur* cum illis Christus post resurrectionem.

The noun occurs in the De Sacramentis in Bk. VI, cap. 5, § 21, Per uxoris suae bonam *conversationem ;* and below, Hoc valet mulieris . . . . bona *conversatio.*

Both words are found in the Didascalia, e.g., on p. 14, l. 29, Quia dignus est ad episcopatum . . . . per mansuetudinem et bonam *conversationem* senectutem ostendit, probetur (ἐυταξία) ; cf. p. 67, l. 35, Qui autem convertentur de populo, ut credant Deo . . . . iam priorem *conversationem non* (= ne) teneant ; cf. p. 73, l. 11, Videmus fratres iustos quidem beatificari per ipsum in iustitia et in legis *conversatione ;* cf. p. 79, l. 37, Per baptismum enim sanctum spiritum accepimus qui cum his qui iuste *conversantur*, semper est ; cf. p. 9, l. 24, Ut non prodas aliis vitam tuam et tuam *conversationem* his qui sine misericordia sunt (Vulg., annos tuos crudeli).

Nouns in **-culum** (Diminutives). Nouns in *-culum* (Diminutives) are fairly common in all three documents and the same word is sometimes found in more than one, e.g., *offendiculum* in Gaudentius, Tract. XIII, § 314, Vel certe ne cuiquam postea lecture aliquod *offendiculum* reservaret ; cf. Tract. XV, § 331, Cui ne nostra licentia vel *offendiculum*, vel infirmitatem, vel scandalum pariat, utendum est ciborum licentia, non abutendum ; cf. Tract. XVI, § 335, Ad Ecclesiae suae *gubernaculum* tenendum ;

cf. Tract. VIII, § 273, Cui annulum *signaculi* sui . . . tribueret ; cf. Praef. § 225, Inter multiplicium tribulationum . . . *tentacula* constitutus ; cf. Tract. XIII, § 313, *Habitaculum* quippe corporis nostri jam suum, quo habitaculo indutus est.

Similar diminutives are found in the De Sacramentis, e.g., *tabernaculum, miraculum, signaculum* and *cubiculum* (the last being also the Vulgate word for the A.V. ' closet '). Vide Bk. IV, cap. 1, § 1, In secundum *tabernaculum* semel in anno summus intrabat sacerdos ; cf. Bk. IV, cap. 4, § 13, Vere autem magnum et divinum *miraculum* quod populo pluit Deus manna de caelo ; cf. Bk. III, cap. 2, § 8, Sequitur spiritale *signaculum* (" seal ") ; cf. Bk. VI, cap. 2, § 6, Accepisti *signaculum* ad illius simulitudinem; cf. Bk. VI, cap. 5, § 26, Et oblatio, sicut hostia pura, in vobis semper suum *signaculum* recognoscat ; cf. Bk. VI, cap. 3, § 12, Habes ubique *cubiculum* tuum. *Cubiculum* tuum mens est.

Offendiculum and *signaculum* are found in the Didascalia, viz., on p. 18, l. 15, In nullo *offendiculvm* inveniens ; and on p. 78, l. 35, Habentus itaque evangelium recapitulationem . . . . . *signaculum.*

Decursus in the sense of " read " is found in Gaudentius and in the De Myst, e.g., Gaudentius, Tract. VIII, § 268, Nunc aliquid de Evangelii lectione, quae paulo ante *decursa* est . . . disseramus; cf. Tract. XII, § 308, Quid statim subsequens idem Dominus adjecerit, textus hujus quae modo *decursa est*, indicat Evangelicae lectionis.

It does not occur in the De Sacramentis, which prefers *lectum est* or *legisti* but it is found in the genuine work of Ambrose, De Myst., cap. 3, § 16, Denique doceat te *decursa* Regnorum lectio. It does not occur in the Didascalia.

Defero with object in a somewhat technical sense, viz., to offer something that is due, e.g., Gaudentius, Tract. XIX, § 357-358, Coelesti Regi honorificentiam debitam . . . . *deferebant ;* cf. Tract. XVI, § 335, Dum principi Apostolorum primus loquendi locus iure *defertur ;* cf. Tract. XXI, § 370-371, Charissimi, nos hodie memores promissionum Christi, honorem debitum beato patri nostro Philastrio, tamquam vere viventi *deferimus.*

The same construction is found in the De Sacramentis in Bk. I, cap. 5, § 18, Et precem *defert ;* cf. Bk. II, cap. 5, § 15, Nobis autem fidei iam praerogativa *defertur ;* cf. Bk. IV, cap. 4,

§ 14, Laudes deo *deferuntur ;* cf. Bk. VI, cap. 4, § 16, Qui autem in silentio orat, fidem *defert* et confitetur. The same sort of expression is found also in *Ambrosiaster.*

Nouns in **-do,** *especially* in **-tudo.** Examples of a fondness for the use of abstract nouns in *-do* are numerous in all three writers. For instance we have *moestitudo* in Gaudentius, Tract. VIII, § 269, Medicus enim *moestitudinis* domum potius quam laetitiae ingredi consuevit.

For *plenitudo*, cf. Tract. IX, § 287, *Plenitudine* quippe doctrinae infusum Baptisma cumulantes ; cf. Tract. XVII, § 345, Itaque pars ipsa quam meruimus *plenitudo* est ; cf. Tract. XIV, § 322, Dum *plenitudinem* doctrinae suae per ipsum Paracletum praedicit consummandam ; cf. Tract. XIX, § 356, Quod robustis in fide mentibus *plenitudinem* scientiae cumularet ; cf. De Sacramentis, Bk. II, cap. 5, § 15, Nobis iam in *plenitudine* ecclesiae non signo sed fide veritas conligenda est ; cf. Didascalia, p. 112, l. 11, Ad *plenitudinem* promissionis.

For *aegritudo*, cf. Gaudentius, Praef. § 222, Sanctum quoque Timotheum assiduis *aegritudinibus* laborasse ; cf. Praef. § 224, *Aegritudinum* flagello castigat ; cf. Praef. § 219, Ex ingenti *aegritudine ;* cf. Praef. § 221, *Aegritudinem* . . . . vexatione quassentur ; cf. Didascalia, p. 53, l. 30-3, Si enim in orfanitate constitutus est . . . . , aut propter *aegritudinis* infirmitatem . . . . nutrimenta accipit ; cf. p. 97, l. 5, In *aegritudinibus* temptantur ;

For *amaritudo*, cf. Gaudentius, Tract. VII, § 268, Dulcis *amaritudo* est quam sequitur tantae retributio suavitatis.

The following examples are from the De Sacramentis; Bk. II, cap. 4, § 12, Ubi primum hausit, *amaritudinem* sensit ; and again in § 13, Ubi potus ceperis suavitatem. iterum *amaritudinem* senties ; cf. Bk. V, cap. 3, § 17, Vides quod in hoc pane nulla sit *amaritudo.*

N.B.—This particular word does not occur in the Didascalia though others do.

For *acritudo*, cf. Gaudentius, Tract. XVII, § 343, Urebat *acritudo* nimii frigoris lucentes rigentium corporum cutes.

This word does not occur in the De Sacramentis nor in the Didascalia.

Some of these nouns in *-do* occur in one only of the three documents, e.g., the following occur only in Gaudentius :

Hebetudo occurs in Tract. VIII, § 275, Neque enim computabitur audisse qui cordis *hebetudine* obtusus, quid audivit ignorat ; *Gravedo* is found in Tract. IX, § 292, Sed inebriati sunt et perniciosa *gravedine* sauciati ; *Solicitudo* occurs in Tract. XVII, § 343, Miles interea cui *sollicitudo* injuncta fuerat ; *Poenitudo* is found in the Praef. § 223, Incumbebat ut benefacti *poenitudine* fructum perderet pietatis ; *Beatitudo* occurs twice, viz., in Tract. XVI, § 335, *Beatitudinem* scilicet regnique . . . . potestatem ; cf. § 229, *Beatitudinem* praestant ; *Pulchritudo* occurs in Tract. XI, § 306, Carnalis cujusquam formae *pulchritudine* illecti ; *Turpitudo* occurs in Tract. IX, § 294 Ubi, masculi in masculos *turpitudines* exercebant ; *Mansuetudo* occurs in Tract. VI, § 259, Si enim nequitia . . . . in tantam vertatur *mansuetudinem ; Celsitudo* occurs in Tract. XXI, § 373, Illa *celsitudo* scientiae quanta fuerit humilitate sublimis.

The two following two occur only in the De Sacramentis ; *Dulcedo* occurs in Bk. IV, cap. 4, § 18, Accepit *dulcedinem* gratiae ; *Fortitudo* occurs in Bk. III, cap. 2, § 9, Ita timor Dei magna est *fortitudo.*

The following occur only in the Didascalia, viz., *Putrido*, which is found on p. 89, l. 7, Sicuti ergo medicus non diu tenere sapiens *putridinem* per medicamina. An alternative form of this word, *putredo*, occurs on p. 66, l. 25, Ut serpeat *putredo* et omnes maculet ; *Inquietudo* occurs on p. 113, l. 13, In vestra *inquietudine: Pinguido* occurs on p. 108, l. 15, Qui est exemplum tuae *pinguidinis*

Simulitudo occurs once in the De Sacramentis and once in the Didascalia. In the former it occurs in Bk. II, cap. 7, § 23, Cum enim mergis, mortis suscipis et sepulturae *similitudinem ;* and in the latter on p. 31, l. 12-13, Audite, o episcopi, ... iuvamentum *similitudinis* (ὠφέλιμον παράδειγμα).

Nouns ending in **-entia** occur infrequently in these writings. Gaudentius has the following examples : Tract. IX, § 292, Laudat sponsi *munificentiam*, qui tale vinum servaverit Gentibus ; cf. Tract. XVIII, § 350 Vis autem nosse, quod ad aeternam vitam non per notitiam secretorum, sed per operum bonorum *efficientiam*, pervenitur ? cf. Tract. XIX, § 357-8, Quem legati universarum Gentium magi suppliciter adorantes (Matth. ii) coelesti Regi

honorificentiam debitam, oblatione mysticorum munerum, defere bant.

In the De Sacramentis two examples occur, viz., in Bk. IV, cap. 6, § 29, Per quem sibi et cum quo sibi est laus, honor gloria, *magnificentia*, potestas . . . . in omnia saecula saeculorum. The same words occur as an ascription in Bk. VI, cap. V, § 24.

The Didascalia does not appear to contain an example.

Erogo, "to bestow, give away," and the derivative **erogatio** are words of which Gaudentius is fond, e.g., Tract. XIII, § 320, Si omnia *erogare* praecipimur, advertamus, quis reatus exspectet eos; cf. Tract. XVII, § 343-4, Videt ducem . . . praemia-*erogantem;* and in the same section Eadem substantia in pauperum necessitates *erogata:* cf. Tract. XVIII, § 348, Nec licere nobis . . . . facultatibus abuti commissis . . . . . cum sit *erogationis* ratio Domino venienti reddenda (where *erogatio* seems to mean "stewardship").

Neither word occurs in the De Sacramentis though both *derogare* and *arrogare* occur.

Erogatio (in the plural) and *erogare* occur in the Didascalia on p. 38, l. 24, Et haec pars, quae . . . . sacerdoti debetur, . . . etiamsi non est praesens in agapis et *erogationibus*, and p. 54, l. 12, Qui enim habet pecunias et non *erogat* eas aliis . . . .

Evacuo and derivatives with the root-meaning of "destroy" are found passim in Gaudentius and in the Didascalia; cf. Praef. § 228, Sed problematis hujus invidia facile *evacuatur* usitato veritatis exemplo; cf. Gaudentius, Tract. XIII, § 314, Idcirco autem . . . . Judae sermones Christus *evacuat;* cf. Tract. XIX, § 363, Ne tu, Ariane, sententias ejus quas de perfecta divinitatis substantia . . . . . locutus est, *evacuari* posse existimes . . . . . (where it = "minimise or dilute").

Cf. Didascalia, p. 45, l. 11-13, Qui tales sunt et ingrediuntur eiusmodi vacui in ecclesia(m) et *evacuatores* iterum egrediuntur. The Greek rendering of the C.A. διάκενοι shows its meaning here to be "empty" or perhaps it is a sort of comparative, "more empty still," cf. p. 41, l. 15, Quoniam dominus . . . . *evacuavit* a vobis iugum grave; cf. p. 55, l. 7-9, Et de impiis similiter et infamia et *evacuatione* ruinae . . . . where it seems to mean "utter ruin," the following genitive *ruinae* being a sort of definitive genitive.

Exeo de. This use of the preposition *de* for *e* or *ex* is common in Gaudentius and not rare in the De Sacramentis and the Didascalia.

In Gaudentius it seems to be due to the version of Holy Scripture which he used, though *de* in this sense is not unknown in the Vulgate. But Gaudentius also uses it by analogy with other verbs of separation and division, especially compounds, e.g., *efferre de*, *exterminare de* and *producere de*.

The following are from Gaudentius: Praef. § 223, Ut *de* hoc saeculo exeuntes; cf. Tract. II, § 245, Hoc sacrificium Paschae salutaris omnes *de* potestate Aegypti et Pharaonis diaboli exeuntes . . . . tota . . . . aviditate percipite; cf. Tract. VII, § 268, Cum vero exieris *de* Aegypto hujus mundi; cf. Tract. XV, § 327, Nam sues semper immundi sunt, et *de* fonte, vel *de* fluvio exeuntes, iterum volvuntur in coenum; cf. Tract. XXI, § 371, Credens enim Deo fide plenissima, exiit et ipse *de* terra sua. Examples of other verbs used in the same way are: Tract. VII, § 263, "A primo autem die exterminabitis fermentum *de* domibus vestris" (Ex. xii); cf. Tract. VII, § 265, "Coxerunt conspersum quod extulerant *de* Aegypto" (Ex. xii); cf. § 266, "Isti sunt dii tui, Israel, qui eduxerunt te *de* terra Aegypti" (Ex. xxxii), and again in the same Tract., § 265, Compulit Moysen et Aaronem, ut illa hora noctis educerent omnem plebem *de* Aegypto; cf. § 266, Id est, ad eos venit quos *de* servitute Aegypti liberarat; cf. Tract. IX, § 285, Vel *de* publico regressi domum priusquam pranderent; cf. § 286, Nolite *de* fonte in coenum regredi, and in the same section, Quinimo porcorum more, *de* aqua in coenum redeunt; cf. Tract. XIII, § 317, Egreditur *de* ecclesia Christianus; cf. Tract. I, § 234, Dominus noster . . . . nos . . . . *de* captivitate Pharaonis educit, ac *de* omni tenebrarum ejus Aegypto eripit, evocans nos in lucis opera *de* tenebris actuum mundanorum.

We find the following examples in the De Sacramentis, Bk. II, cap. 6, § 19, Possibilitas autem vitae nostrae non admittebat ut terra operiremur et *de* terra resurgeremus; cf. Bk. III, cap. 1, § 2, Ergo resurrectio quid est, nisi quando *de* morte ad vitam resurgimus?

In the Didascalia it occurs on p. 26, l. 5, "Et exterminabo bestias malas *de* terra" (Ezek. xxxiv, 25); again on p. 35, l. 4, Et exterminavit illum dominus Deus in celeritate *de* terra bona

sua ; cf. p. 48, l. 31, Quoniam omne populum *de* abundantia sua misit (St. Marc. xii, 43) where the Vulgate has *ex* eo quod abundabat illis ; cf. p. 60, l. 32, Nam etsi ad martyrium vocati in confessione nominis ejus exierimus *de* hoc mundo ; cf. p. 70, l. 13, Qui *de* petra rupis produxit illis ad saturitatem aquam.

Extermino and **exterminator.** These words occur in Gaudentius and in the Didascalia but not in the De Sacramentis. The words mean "to destroy," and "destroyer" ; cf. Gaudentius, Tract. VII, § 263, Deum semper mente aspiciens ut protegatur a plaga *exterminatoris ;* cf. § 262, Et non dimittet *exterminatorem* intrare in domos vestras (where the Vulgate has *percussorem*), and again in § 263, Ne per contemptum nostrum . . . *exterminator* aditum grassandi reperiat.

In the Didascalia *extermino* occurs chiefly in Biblical quotations (which generally differ from the Vulgate) e.g., p. 26, l. 25-26, Et disponam cum David testamentum pacis et *exterminabo* bestias malas de terra (Ezek. xxxiv, 24-5) where the Vulgate has *cessare faciam ;* cf. p. 118, l. 29-30, Frontem et oculos per manum consignantes declinemus ab eo, qui *exterminare* temptat ; cf. p. 10, l. 13, Sicut lignum vermis *exterminat*, and p. 35, l. 38, *Exterminavit* illum Dominus Deus.

This verb is found in a similar sense in the Vulgate and in the Codices of Verona, Brixia, and commonly in St. Ambrose's works. Elsewhere the Vulgate uses the synonyms *disperdo* and *demolior*.

Fundo. This verb and its compounds *effundo, refundo, infundo, confundo*, etc., are found constantly in St. Ambrose's works, e.g., in his hymns and theological treatises. They are also fairly common in Gaudentius, in the De Sacramentis and in the Didascalia, while the rather rare compound *transfundo* occurs once in Gaudentius.

The following are from Gaudentius : Tract. IX, § 287, Plenitudine quippe doctrinae *infusum* Baptisma cumulantes : cf. Tract. XVII, § 340, Ut haec tam pretiosa possessio in tales *transfunderetur* haeredes qui eam consimili fide diligentiaque percol--erent ; cf. Tract. XVII, § 341, Quid enim a me inferri novum potest quod non ille in eorum laudibus ubertate eloquii sui opulenter *effuderit ;* cf. Tract. XIX, § 359, Beatum pronuntiat quod dignus fuerit cui hanc fidem Deus Pater *infunderet ;* cf. Tract

XX, § 370, Ego eos et geminos dicere fratres audebo quos mater una confessione, felici utero, simul *fudit* in regnum.

In the De Sacramentis it occurs as follows: Bk. I, cap. 6, § 22, Lux quid est nisi veritas, quia apertum et plenum lumen *effundit*? Columna lucis quid est, nisi Christus dominus, qui . . . . lucem veritatis et gratiae spiritalis adfectibus *infudit* humanis? cf. Bk. III, cap. 2, § 8, Quando ad invocationem sacerdotis spiritus sanctus *infunditur*: cf. Bk. III, cap. 2, § 11, Et ille qui alios verbo tantum et sermone curabat et *refundebat* imperio lumen oculorum; and a few lines further on, Tamen sanctus Johannes, qui ultimus scripsit evangelium . . . . maiore quadam tuba *fudit* aeterna mysteria; cf. Bk. IV, cap. 6, § 28, Si, quotienscumque *effunditur* sanguis, in remissionem peccatorum *funditur*, debeo illum accipere . . . .; cf. Bk. VI, cap. 3, § 15, Quando oras, noli sermone clamare nec *diffundere* orationem tuam nec jactare per populos.

In the Didascalia it is found as follows: p. 18, l. 12, Si autem inventus fuerit inerubidus et non *confundatur*; and, on the same page, l. 17, *Confusus* cum grandi reverentia et fletu egredietur pacifice stupens; where it means "covered with shame"; cf. p. 112, l. 7-9, Calicem vino mixtum propter antitypum . . . . sanguinis, quod *effusum* est; cf. p. 117, l. 10-11,, Quapropter nolito *effundere*, ut non spiritus alienus . . . . illut delingat; cf. p. 119, l. 4, Illa ergo hora in latere Christus punctus aquam et sanguem (sic) *effudit*; cf. p. 47, l. 36-7, Cum sinceram precem *fundit*.

Genus = *modus* or *ratio* seems to be a characteristic word in all three writers, e.g., Gaudentius, Tract. IX, § 280, Unde cavendum nobis est, omni *genere*, charissimi, ne aliquo rursus idololatriae contagio violemur; cf. Tract. XIX, § 357, Atque hoc *genere* nascendi; cf. De Sacramentis, Bk. IV, cap. 5, § 23, Ergo videte, quantis *generibus* potens est sermo Christi universa convertere (— "in how many ways"); cf. Bk. VI, cap. 1, § 3, Primo dixi tibi . . . . ut possit convertere *genera* instituta naturae.

Gestum = "deed, act," especially of God or Christ. Dr. Souter gives examples of the use of this word in this sense in his *Ambrosiaster*. The word does not appear in the Didascalia but is fairly frequent in Gaudentius and occurs once in the De Sacramentis.

The following are from Gaudentius: Tract. IX, § 279, Primum juxta historiam *gesti*; cf. Tract. IX, § 285, Ministros autem non illos secundum rei *gestum* solos accipio . . . .; cf. Tract. IX, § 289, His omnibus *gestis* probatur virtus Salvatoris . . . . non phantasma fuisse sed veritas (the context shows that *gestis* is here a noun); cf. Tract. XVII, § 341, Aggrediar . . . . vel historiam replicare *gestorum*.

It occurs once in the De Sacramentis, viz., in Bk. II, cap. 4, § 12, Quis enim possit omnia *gesta* comprehendere Christi? and once in the opening paragraph of the De Mysteriis, viz, Cum vel patriarcharum *gesta* . . . . legerentur.

Ipse — Idem. This remarkable use of *ipse* for *idem* is found several times in the Didascalia and less commonly in Gaudentius. I have not found an example in the De Sacramentis nor in the De Mysteriis.

The following are from the Didascalia, p. 10, l. 8-10, Discamus igitur et eas, quae tales sunt, quomodo triumphat per *ipsam* Sapientiam sanctum verbum; cf. p. 38, l. 12-15, Episcopus enim . . . . unicuique dat . . . . ut non unus aut frequenter et in *ipso* die aut in *ipsa* hebdomada accipiat; cf. p. 39, l. 12, *Ipsam* rationem optinet et episcopus; cf. Didascalia, p. 24, l. 25, Et quotiens de *ipsis* repetens dicit.

In Gaudentius the use is also found in the following passages, viz., Tract. VIII, § 279, Perisse autem constat in illo diluvio omnes *ipsius* temporis homines praeter eos qui intra Arcam . . . . . reperiri meruerunt; cf. Tract. XI, § 302, Nam paralyticus ille . . . . ideo calumniam patitur a Judaeis, quod *ipsa* die qua sanatus fuerat, lectum suum portare videretur; cf. Tract. IX, § 290, Et ne absolutum putes esse quod dicitur unius Deitatis, ab *ipso* (= eodem Moyse) ibi Trinitas praedicatur siquidem Dominum dicit Deum et Dominum.

Medela or **medella** is found frequently in Gaudentius and the Didascalia in the medical or quasi-medical sense, e.g., Gaudentius, Praef. § 226, Quia blasphemantis furor non *medelam* doloribus praestat; cf. Tract. XII, § 309, Post variarum curationum *medelas* imperio verbi potentis effectas; cf. Tract. XVII, § 345, Attactu fimbriae *medelam* credenti fides traxit; cf. Tract. XIX, § 366, Quod si omnes . . . . egent gloria Dei (majestatis quippe ejus *medela*)

In the Didascalia it appears on p. 89, l. 9, Sicuti ergo medicus . . . . ad acutiorem venit curationis *medellam*, id est ad ferrum et cauteria. The similar words *loquella*, *querella* (or *querela*), *cautela* (§ 354), *turbella* (§ 356), *corruptela* (§ 281), are common enough in Gaudentius.

Melioro. This verb appears once in the Didascalia and once in Gaudentius. The example from Gaudentius is *transitive* viz., Tract. III, § 245, Neque enim, charissimi, vel elementa sic deficient ut non sint, vel nos sic moriemur ut non *meliorati* surgamus.

The instance from the Didascalia is *intransitive*, viz., p. 50, l. 7, Et in balneis iterum eas (ut eis ministres) quae *meliorant*, ut lavent. The reading is doubtful and I have supplied in brackets the necessary connective words, but the verb appears here to mean "are being cured."

Dr. Souter gives one example only of this *intransitive* use of the verb, which finds no place in George's Handwörterbuch or in Benoist-Goelzer's Dictionnaire.

Nouns in -men. Gaudentius seems to be specially fond of using nouns in *-men* generally as a "learned" affectation or a rhetorical trick. A characteristic example is that of *peccamen* as a variant for *peccatum*. When the word occurs in the genitive plural its use is defensible on the ground that *peccatorum* might be the genitive plural of *peccatum* or of *peccator*, and therefore ambiguous.

It occurs first in Gaudentius in Tract. X, § 295, Tamquam si diceret, quoniam cognoverunt olim bruta animalia . . . . suumque possessorem, ac Dominum, humanorum *peccaminum* pannis indutum, et in angusto Judaeae praesepio collocatum ; cf. Tract. XIII, § 315, Ut inimicis necandum traderet, quem sine ullo *peccamine* habuisset infensum ; cf. Tract. XIX, § 358, Ardore videlicet exstincto *peccaminum*. The word *moderamen* occurs in Tract. XV, § 331, Nostri jam debet esse *moderaminis* tantum laxare habenas licentiae . . . . ut pudicitia tuta esse possit ; cf. Praef. § 227, Quae creator omnium Deus justo *moderamine* providenter exercet ; cf. *columen*, Tract. VIII, § 270, Ubi *columen* pudoris perpetuum servet ingressus ; cf. *foramen*. Tract. XVIII, § 350, Qui etiam per *foramen* illius mysticae acus facile transeant ; cf. *tutamen* in Tract. II, § 244, Et contra venena diaboli dulcem medicinam sempiterni *tutaminis* consequamur.

In Tract. XVI, § 335, we meet with *examen*, viz., Ita in hoc *examine* omnes Apostolos consona voce debuisse eadem profiteri. The word appears to mean "test, trial, examination."

The longer form *examinatio* appears in the next Tractate, § 338, Quartus Lucas est evangelista, qui . . . . Evangelii librum et Actus Apostolorum miranda *examinatione* conscripsit (" compiled with marvellous care or investigation "). The rare word *specimen* occurs in Tract. XVIII, § 354, Quam ex tritico ad vitalis fidei *specimen* comparato ; cf. *munimen* Tract. V, § 255, Sicut enim calciamenta terrestria . . . . pedum *munimina* sunt.

There is only one example of a similar word in the Didascalia and one in the De Sacramentis, e.g., Didascalia, p. 89, l. 6-7, Sicuti ergo medicus non diu tenere sapiens putridinem per *medicamina* et emplastros, etc.; cf. De Sacramentis, Bk. V, cap. 2, § 11, Ubi bona *libamina*, etc.

Nouns in -mentum. Nouns ending in *-mentum* are a marked feature of all three documents, e.g., *inquinamentum* (" pollution, defilement ") occurs in Gaudentius, Tract. IX, § 293, Mundemus nos ab omni *inquinamento* carnis (which is the reading of the Vulgate) ; cf. De Sacramentis, Bk. I, cap. 4, § 12, Transitus . . . . a culpa ad gratiam, ab *inquinamento* ad sanctificationem.

The word occurs in several of St. Ambrose's works but not in the Didascalia, though the cognate verb *coinquinare* (and *conquinare*) occurs several times in the sense of "to defile."

Other nouns in *-mentum* to be found in Gaudentius are *abominamentum* in Tract. IV, § 253, Sed ut omnia abominamenta Gentilium . . . . diffugiat ; cf. *cognomentum* in Tract. XV, § 326, Quique *cognomentum* Machabaeorum trahebant ex genere ; cf. Tract. IV, § 254, Servate, neophyti *ornamentum* gratiae salutaris, and Tract. VIII, § 273, Quae spiritualium sunt *ornamenta* virtutum; cf. Tract. XV, § 330, Ad *blandimentorum* sese tormenta convertit ; cf. Tract. XII, § 312, Talibus ergo *instrumentis* edocti ; cf. Tract. XIII, § 320, *Ornamenta* . . . . *vestimenta* . . . . *alimenta ;* cf. Tract. XV, § 328, Nec ullum *fomentum* illecebris augere corporeis ; cf. Tract. XIX, § 357, Exinde per *incrementa* aetatis.

In the Didascalia we get a similarly formed word in *iuvamentum*, p. 31, l. 13, Audite, o episcopi, ... *iuvamentum* similitudinis. Again in the Biblical quotation on p. 69, l. 22 of the Didascalia we get the word *ferramentum* where the corres-

ponding Vulgate has *cultrum :* a few lines lower down it is defined as a surgical instrument (*medicinale ferramentum*).

Mereo, mereor with the infinitive. This construction is common in Gaudentius and in the De Sacramentis. The following are from Gaudentius : Praef. § 224, Ut . . . securior ad aeternam migrare requiem *mereatur ;* cf. Tract. VII, § 264, Quod si Marcion et Manichaeus *meruissent advertere,* nunquam profecto dixissent (" If Marcion and Manichaeus had *deigned* to notice ") ; cf. Tract. VIII, § 272, Et licet ad explanationem mysteriorum Christi idoneum me esse non arbriter, qui necdum *merear* beatissimi Pauli auctoritatem *praesumere* dicentis ; cf. Tract. VIII, § 275, Apostoli autem et per Apostolos ad fidem Christi currentes, qui audiendi habebant aures, *meruerunt intelligere* divina eloquia ; cf. Tract. VIII, § 279, Perisse autem constat in illo diluvio omnes ipsius temporis homines praeter eos qui intra Arcam . . . *reperire meruerunt ;* cf. Tract. IX, § 289-290, Architriclinum puto esse beatissimum Moysen, ... qui non solum in illis antiquis nuptiis illius plebis Israel quae *repudiari* postea *meruit,* praepositus fuit.

Mereo and *mereor* and infinitive occur in Tract. IV, § 252, Si tamen vel *meruimus* vel *meremur* eius *esse* discipuli . . . .

The same construction appears in the De Sacramentis, e.g., Bk. II, cap. 2, § 7, Et ideo ad sanitatem *meruit pervenire* quia credebat in advenientem ; cf. Bk. IV, cap. 3, § 10, Ex Juda utique pronepote Abrahae, aut, si vis et sic intellegere, ex lege, id est, quando Judaei legem *accipere meruerunt ;* cf. Bk. V, cap. 4, § 19, Dic ergo et tu per gratiam, 'Pater noster' ut filius *esse merearis ;* cf. Bk. V, cap. 4, § 25, Si vive ut cotidie *merearis accipere.* Qui non *meretur* cotidie *accipere,* non *meretur* post annum *accipere.*

The verb appears only once in the Didascalia and there it governs an accusative as *promereri* does in Gaudentius.

Note—In the perfect tenses only the active form (*meruit*) is used in all the documents.

Obnoxius = " subject to, liable to " (generally something bad). Gaudentius, Praef. § 224, Ne . . . . gehennae inextinguibili fiat *obnoxius :* cf. Tract. II, § 243, Neque in olla cordis carnei, humoribus per naturam semper *obnoxii ;* cf. Tract. V, § 256, Malis fuerit supradictis *obnoxius ;* cf. Tract. X, § 297,

Quod jam concupiscentiis *obnoxium* non erit ; cf. Tract. X, § 299, Factus sum morti *obnoxius* ; cf. De Sacram, Bk. I, cap. 5, § 16, Sed nobis erat necessaria qui peccato manemus *obnoxii* ; cf. Bk. II, cap. 4, § 13, Quid significat, nisi quia omnis creatura, corruptelae *obnoxia*, aqua amara est omnibus ? cf. Bk. II, cap. 6, § 17, Peccatum contraxit, factus est *obnoxius* morti. I have not been able to find this word in the Didascalia. Dr. Souter traces similar examples in *Ambrosiaster* and the *Quaestiones*.

Nouns in -or. A marked feature especially of Gaudentius' style, but also found occasionally in the Didascalia and the De Sacramentis, is his fondness for *nouns denoting agency ending in -or*. They occur so often as to excite attention and some of them are words not found before the beginning of the fifth century. Vide § 224, Pietatis vero *cultores* ; cf. § 225, Verus Dei *cultor*, which appears again in § 225, § 226 and elsewhere : cf. § 233, Christus *promulgator* Legis et Gratiae ; § 262, In manu *exterminatoris*, and *Exterminator* autem non percutit Aegyptos ; cf. § 263, *Exterminato* aditum grassandi reperiat ; cf. § 254, Indignatus Deus *contemptores*, and § 322, Patris *contemptores* ; cf. § 318, Operum talium iustus *retributor* est Dominus ; cf. in the same section, *Nutritoribus* in opum ; cf. § 330, Callidus *persecutor*, and *doctor* spiritualis ; and again in § 343, Callidus *persecutor* ; cf. § 341, Terribilis *persecutor* ; cf. § 354, Membra omnia *persecutoribus* laceranda ; cf. § 358, Humanarum mentium *perscrutator* ; cf. § 313, Idoneus *praedicator* ; cf. § 340, *Confessore* Basilio, and idoneos *veneratores* ; cf. § 342, Perniciosi *hortatoris* ; cf. § 343, Sacrilegii Gentilis *exactor* ; cf. § 347, *Auditor* idoneus ; cf. § 348, Christus *remunerator* aeternus ; cf. § 348, Ipse *susceptor* noster Dominus Jesus ; cf. § 349, Idoneus ac fidelis *dispensator* ; cf. § 372, *Dispensator* . . . . electus ; cf. § 372, Idoneus *imitator* ; cf. § 344, *Admirator* invadit ; cf. § 320, *Repensor* idoneus ; cf. § 321, Misericordiae *repensor* ; cf. cf. § 358, Diabolus *tentator* ; cf. § 373, Vilium rerum *venditores* ; cf. § 220, Divinae sapientiae *amatorem* ; cf. § 267, Idoneus Evangelii *praedicator* ; cf. § 266, *Liberatori* suo ; cf. § 287, Eorum *successoribus* ; cf. § 295, *Regnatorem* coeli ; cf. § 299, *Compulsorem* ; cf. § 343, Glacialis *tortor* ; cf. § 344, Mandato *persecutoris* ; cf. § 351, Poenas *contemptoribus* praeparatas ; cf. § 368, Ecclesiae *fundatores* ; cf. § 369, Petrus *piscator*, Paulus *persecutor* ; cf. 371, *Aemulator* conversationis ; cf. § 373, Acer divini honoris

exactor ; cf. § 314, In *fraudatorem* invehitur ; cf. § 312, Saeculi *reparator.* Other examples might be quoted but the above are sufficient to illustrate Gaudentius' extreme fondness for such agential substantives.

This tendency, to a lesser extent, is also observable in the Didascalia, as the following examples will show ; cf. p. 2, l. 27, Ut *corruptor* iudicatus a domino et *doctore* nostro Jesu Christo ; cf. p. 32, l. 4, *Procantatores* (= haruspices) ; cf. p. 35, l. 18, *Scrutator* autem cordis ; cf. p. 36, l. 27-28, *Exhortatores, susceptores, obsecratores,* . . . . non *percussores ;* cf. p. 36, l. 33-34, *Moderatores* sicut bonos *dispensatores ;* cf. p. 40, l. 23, *Contractator ;* cf. p. 56, l. 24, De *praevaricatoribus ;* cf. p. 95, l. 33-34. *Contradictores* et *contemptores* et *detractatores ;* cf. p. 114, l. 5, *Aemulatores ;* cf. p. 105, l. 7, Cordis *cognitor* pater ;

The following, besides the ubiquitous *salvator* and *peccator,* are found in the De Sacramentis : Bk. II, cap. 3, § 7, *Mediatorem* dei et hominum ; cf. Bk. III, cap. 2, § 11, Omnes apostoli praeter *proditorem ;* cf. Bk. VI, cap. 4, § 16, Quod deus *scrutator* cordis et renis sit ; cf. Bk. VI, cap. 5, § 23, Ut iudicem *fautorem* sibi praestent : incipiunt a laudibris eius, ut benevolum sibi faciant *cognitorem.*

Otiosus, Otiose, in the sense of " superfluous, without force, meaning," are found in all three documents, especially in Gaudentius, e.g., Praef. § 229, *Otiosa* quorundam studia colligere praesumpserunt ; cf. Tract. III, § 247, Nec illud *otiosum* putes, quod cum superius imperativo modo dictum sit . . . . infra indicativo modo pronuntietur . . . . i.e., Do not think pointless or accidental that, etc.; cf. Tract. IX, § 292, Nec hoc *otiosum* est, quod discipuli ait, non Apostoli. Nam ut multitudinem credentium declaret. discipulorum nomen posuit, non Apostolorum cf. Tract. XVIII, § 354. Nec illud *otiosum* est quod major numerus deperit Domino, cui debitores sumus, ex operibus oleo figuratis, quam ex tritico ad vitalis fidei specimen comparato.

In the De Sacramentis it occurs twice, e.g., Bk. III, cap. 2, § 13, Nolite *otiosum* putare ; cf. Bk. IV, cap. 5, § 25, Ergo non *otiose* dicis tu : Amen, iam in spiritu confitens, quod accipias corpus Christi.

In the Didascalia it is found on p. 14, l. 16, sqq., (quotation from St. Matt. xii. 36, 37) Quoniam, inquid, qui dixerit verbum

otiosum, reddet rationem pro eo domino in die iudicii ; cf. p. 53 l. 37-8, Quoniam sine dubitatione pro his, qui dant illi, frequenter orat et non *otiose* accipiebat. Vide Dr. Souter's *Ambrosiaster* for similar examples.

Perfidia and **perfidus** used in the sense of " unbelief " and " unbelieving." These words are fairly common in Gaudentius and are also found in St. Ambrose's genuine works but not in the De Sacramentis, which prefers synonyms like *infidelitas*, *incredulus*, *incredulitas*, etc.; vide Tract. IX, § 284, Donec pertinax fides Gentilium illorum *perfidiam* confutaret ; cf. Tract. XIX, § 356, Nunc aliquid illaturus quod robustis in fide mentibus plenitudinem scientiae cumularet, scrupulum dubiis, *perfidis* fomentum blasphemiae ministraret ; cf. Tract. XII, § 309, Potestas tenebrarum . . . . vel hominum mundanorum, qui in tenebris *perfidiae* constituti, lumen nolunt aspicere veritatis ; cf. Tract. XXI, § 372, Et maxime contra furentem eo tempore *Arianam perfidiam* . . . . pugnavit (" heresy, wrong belief ") ; cf. Praef. § 218, Nostri namque temporis, Regina Jezabel, Arianae *perfidiae* patrona simul ac socia ; cf. Tract. XV, § 327, Quam ignobilis in illo ac poenalis nota *perfidiae* ; cf. Tract. VII, § 267, Qui fermento diaboli totam fidei massam *perfidiae* rancore corrumpunt. The sense of *perfidia* is clear from the context.

This use does not occur in the De Sacramentis but is found twice in St. Ambrose's short work De Mysteriis, viz., in cap. 4, § 22, Non sanat baptismus *perfidorum*, and in cap. 9, § 55, Ne garrula loquacitate dispergatur in *perfidos*.

Possibilis, impossibilis and the derivative abstract nouns are found, more or less, in all three writers, e.g., Gaudentius, Tract. IX, § 281, Utrumque *impossibile* videtur homini, sed est omnipotentiae divinae parvum ; cf. Tract. XIX, § 360, Deo ascribentes . . . . metum, *impossibilitatem* (where it is active, not passive, i.e., "incapacity ") ; cf. Tract. XVIII, § 347, Quod *possibile* ac necessarium esse parabolae imago monstraverit.

Cf. De Sacramentis, Bk. II, cap. 6, § 19, *Possibilitas* autem vitae nostrae non admittebat ut terra operiremur et de terra resurgeremus ; cf. Bk. VI, cap. 5, § 22, Cui *possibilia* sunt omnia. In the Didascalia it is found on p. 14, l. 21, Sit igitur, si *possibile* est, ad omnia eruditus ; and again on p. 65, l. 19, Si *possibile* est, remitte illis ; cf. p. 77, l. 17, *Impossibile* autem est, ut secund-

ationem implere possitis. Vide Dr. Souter's *Ambrosiaster* for similar examples.

Praevaricator, praevaricatio and **praevaricor.** These words in the sense of "transgressor, transgression or sin" (Gk. παραβάτης, παραβάσις) are frequent in two of the writings but only *praevaricatio* appears in Gaudentius, viz., Tract. XV, § 329, Sed *praevaricatio* mandati mala . . . .

Cf. De Sacramentis, Bk. II, cap. 7, § 24, Si exsurgat inimicus aliquis . . . . si minatur mortem ut *praevaricetur* quisquam . . . .

In the Didascalia the words are fairly common; cf. Didasc., p. 6. l. 15, Quanticumque autem reges idolatreae et *praevaricatores* fuerunt; cf. p. 35, l. 31-2, Nam et Amos cogitavit cogitationem *praevaricationis* malam et dixit; cf. p. 56, l. 24, Et de *praevaricatoribus* et de gentilibus . . . .

This word is commented on by Dr. Souter as occurring in *Ambrosiaster* and the *Pseudo-Augustinian Quaestiones.*

Prepositions in unusual senses: *Ab, circa,* etc.

A or **ab** = "than." I have not found an example of this use of *a* or *ab* in Gaudentius, perhaps because he does not happen to use any of the Biblical quotations in which it occurs, but it is found in the Vulgate and commonly in the Old Latin texts.

In the De Sacramentis it occurs in Bk. VI, cap. 5, § 25, in a quotation from Psalm viii, 5, 6, Minorasti eum paulo minus *ab* angelis; the Vulgate and certain other versions have *minuisti* for *minorasti.*

It is a Hebrew construction and occurs several times in the Didascalia, e.g., p. 48, l. 29-30, 'O discipuli mei, ista vidua pauperrima *ab* omnibus plus misit elemosynam.' It occurs again on p. 49, l. 28-30, this time not in a quotation: Confundemini, quae tales estis, quia non solum amplius *a* viris, set et *a* praesbyteris et *ab* episcopis vultis sapere; cf. p. 56, l. 1-5, Et haec quidem et *ab* his pluriora de infidelibus . . . . dicta sunt; cf. p. 78, l. 2, Habentes itaque . . . . signaculum quod plus est *a* lege, *a* prophetis, i.e., a seal which is more than the law and the prophets,

Circa, circum = *Erga, De,* "about," or "towards"; cf. Gaudentius, Tract. XIII, § 318, Sed si explanare coepero, quibus officiis dilectionem tuam *circa* Dominum probes, ... nescio utrum me libenter audias. In the same section, a few lines further on, *erga* is actually used in the same sense, viz., Quae sint exercenda *erga* Deum dilectionis officia.

It does not occur in the De Sacramentis but is found twice in the form *circa* and once in the form *circum* in the Didascalia, viz., on p. 50, l. 18-21, Et mulier *circa* mulieres festinabit, diaconus vero, quoniam vir est, et *circa* viros et ad peregrinationem . . . . mobilis sit ; cf. p. 46, l. 17, Quoniam voluntas eius *circum* multa occupatur et ad lucrum magis festinat. The use of *ad* with the same verb (festino) shows the sense in which it is to be taken.

Proficio, profectus = "profit, avail, advance," are found in two of the three documents, e.g., Gaudentius, Tract. IV, § 254, Orate ut . . . . fides vestra magis magisque *proficiat* ; cf. Tract. IX, § 288, Sanctus apostolus Paulus scribens ad Corinthios inter cetera spiritualium genera virtutum, quae aboleri *profectu* meliorum necesse sit . . . . ; cf. Tract. XVII, § 344, In mediis cruciatibus novus martyr . . . . eruditur et *proficit* : moritur et triumphat : cf. Tract. XIII, § 315, Quod autem unguentum illud ad obsequium *profecerit* ; cf. Tract. XIX, § 357, Exinde per incrementa aetatis, Creator temporum *proficit* in virum perfectum.

In the De Sacramentis we find examples in Bk. II, cap. 1, § 2, Et figura ipsa nobis *proficit* quia veritatis est nuntia ; cf. Bk. III, cap. 1, § 7, Ad humilitatem quoque *proficit* ut in mysterio non erubescamus. Neither word occurs in the Didascalia.

Dr. Souter in his Ambrosiaster quotes examples from *Ambrosiaster* and the Pseudo-Augustinian *Quaestiones* of the use of this word in a bad sense.

Quantus = *Quot* ("how many") is found in two of the three documents, e.g., Gaudentius, Tract. XVIII, § 353, *Quantos* enim diabolus a dexterae partis vigore . . . . in vitia voluptatum carnalium relaxavit ! *Quantos* debita spiritualia religionis operibus persolvere gestientes . . . . mercede caelesti . . . . privavit.

In the De Sacramentis it is not found, though it occurs several times in the genuine work of St. Ambrose, De Mysteriis, e.g., cap. 6, § 29, *Quantae* hodie renovatae animae dilexerunt te, domine Jesu, dicentes, and again in cap. 9, § 50, *Quantis* igitur utimur exemplis.

In the Didascalia it occurs frequently, e.g., p. 56, l. 10, *Quanti* autem pie gesserunt vivent iterum in mundo ; cf. p. 62, l. 28, *Quanta* ex vinculis secundationis legis erant observabat ; cf. p. 72, l. 19, Neque *quanta* ad secundationem legis offeris (?) scripta erant. The compound *quantuscumque* occurs in the same

sense in the Didascalia on p. 6, l. 11, Quia *quanticumque* iusti fuerunt reges ; and again on p. 13, l. 33, De ethnicis *quanticumque* sive viri sunt sive mulieres (reading in parts highly conjectural).

It is worthy of remark that this meaning of *quantus* is characteristic of the Codices of Verona, Brixia and of St. Ambrose's and St. Augustine's works.

Refrigerium. This word and the verb derived from it, viz., *refrigerare*, meaning "rest in the Intermediate State," are used freely by Tertullian and Cyprian and occasionally by Ambrose as well as in the Vulgate.

Neither word occurs in the De Sacramentis though the verb *refrigerare* is found in the De Mysteriis once, viz., in cap. 3, § 13, Quae carnalium *refrigeravit* incendia passionum, where it means "cooled" (the heat of carnal passions). St. Ambrose uses it in some of his sermons.

In Gaudentius it occurs in Tract. XIII, § 316-317, Sed rarus quisque est qui vel rorem spargat eleemosynae suo *refrigerio* profuturum ; cf. Tract. XIII, § 316, Posuit . . . . Deus . . . . . *refrigerium* et poenam . . . . . Quis, oro, non refugiat supplicium, poenam, et mortem ; et eligat *refrigerium*, remissionem ac vitam ? cf. Praef. § 223, Ut de hoc saeculo exeuntes possint iuvenire *refrigerium* in sinu Abrahae : the verb *refrigerari* occurs in Praef. § 222, Et obsecraret istius pauperis tincto in aqua digito *refrigerari* linguam suam.

In the Didascalia it occurs on p. 6, l. 18, Et pro *refrigerio* poenam exceperunt, where the G.A. equivalent is ἀντὶ ἀναπαίσεως : cf. p. 41, l. 31, Repausavit vos et eduxit in *refrigerium ;* cf. p. 44, l. 5, Non enim ad communem synagogae *refrigerium* in dominica die conveniunt ; cf. p. 72, l. 30-31, Qui vocat vos ad solutionem et remissionem et *refrigerium ;* cf. also, p. 81, l. 17, Et cum non invenerit *refrigerium*, dicit "In domum meam revertar priorem" (quotation from Matt. xii. 43-45). The Vulgate has *requiem* for *refrigerium ;* cf. p. 30, l. 29, Aput Deum in requie est in *refrigerium*.

Supplanto, supplantatio. These words occur in two of the three documents. The root-idea is "to trip up the heels," hence "to cause to stumble, to deceive." In Gaudentius *supplanto* occurs in Tract. XVII, § 342, Quid tu, aiunt, omnium nequissime, contra Deum rebellare ausus, famulos ejus verbis fallacibus *supplantare* conaris ? The other examples in Gaudentius occur

in Tract. XVIII, § 353, Pestifero iactantiae amore *supplantat*; and Tract. XVIII, § 352, Variisque tentationum generibus *supplantare* homines; cf. Tract. III, § 249, Multos enim *supplantavit* suspicio eorum (Ecclesi. iii. 22).

In the De Sacramentis we have an example in Bk. III, cap. 1, § 7, Sed quia Adam *supplantatus* a diabolo est . . . . ideo lavas pedes (from which it is clear that the writer makes *pes* a sort of synonym for *planta*).

Neither word appears in the Didascalia. *Supplantator* and *supplantatio* occur in St. Ambrose. *Supplanto* is also found in St. Ambrose's genuine work, De Mysteriis, cap. 6, § 32, Quando eum *subplantavit* serpens . . . .

GENERAL OBSERVATIONS

ON THE

TEXTS.

I give below a brief account of the authorship, text, etc., of the documents under review, with lists of words, syntactical usages, etc., peculiar to each.

The text of Gaudentius is to be found in Migne : Patrologiae Tomus XX (1845). Particulars of Gaudentius' life, together with brief accounts of the editions of his writings utilised by Migne are given in the Prolegomena pp. 791-796, and in the Praefatio of Paulus Galeardus (1720) who enters with some detail into a discussion of Gaudentius' probable birthplace, year of birth and influence on the Church. Migne's text is by no means always trustworthy but it is the best we have. Further particulars as to Gaudentius are to be found in the books mentioned in the Bibliography.

The text of the De Sacramentis which I have used is not that of Migne but the one printed in the Florilegium Patristicum of G. Rauschen (Fasc. VII. Bonn, 1914). This text, while it is superior to that of Migne, is by no means perfect and contains many questionable readings.

The text of the Didascalia Apostolorum is that of E. Hauler (Leipzig, 1900) and is the only complete one in existence.

Gaudentius.

b. 343, d. 410 (?) A.D.

Little is known of Gaudentius beyond the fact that he became Bishop of Brixia (Brescia) towards the end of the fourth century A.D. It is certain that he succeeded Philastrius, whose pupil he was and for whose saintly life and teaching Gaudentius was supremely grateful. Gaudentius followed in the footsteps

of his predecessor Philastrius to such good purpose that when Philastrius died the Brescians insisted on his election to the vacant bishopric, in which they were supportee by St. Ambrose of Milan and other bishops. Gaudentius was at the time travelling in the East and was most reluctant to undertake the office of a bishop, being by nature modest and diffident. But the Eastern bishops threatened to deprive him of the Blessed Sacrament unless he consented to accept the position. His scruples being thus overcome by ecclesiastical pressure and by the overmastering desire of the laity of Brescia, he succeeded to the chair of the saintly Philastrius and proved to be a man as eminent for piety and learning as his beloved predecessor had been.

His chief literary remains are the twenty-one Tractates or Sermons which I have taken as the material for treatment from the point of view of language and style.

The authenticity of one of these sermons, viz., XXI, has sometimes been questioned on what appear to me inadequate grounds, for its style is not unlike that of the others. C. Knappe, in his monograph on this suspected sermon, shows conclusively that there are no sufficient grounds for refusing to ascribe it to Gaudentius himself. Vide p. 134

PECULIAR SYNTAX.

Ablative Absolute. Gaudentius has one peculiar use of the Ablative Absolute that is reminiscent of St. Augustine, viz., a tendency to "personalize" the noun, often an abstract noun. The ablative absolute is found only once in the De Sacramentis and not often in the De Mysteriis and never in the sense mentioned. The ablative absolute is rare in the Didasclaia also. The following examples of this "personalized" use of the noun in the ablative absolute in Gaudentius are typical: Tract. VII, § 265, Domini *gratia largiente;* cf. Tract. VI, § 263, Dei protectoris *tuitione cessante;* cf. Tract. XVIII, § 349, *Dominante pecunia;* cf. Tract. XIX, § 367, *Misericordia* Domini *subsequente;* and § 370, *Largiente gratia* Domini Jesu Christi.

Dum: While I have not found a single instance of *dum* in the Didascalia, it is common in Gaudentius with the Indic. and with the Subj., but in unusual senses, e.g., (a) with the Subj

meaning "when," where in classical writers *cum* (*quum*) would be used, e.g. Tract. XIV, § 326, Quod et pueri in Evangelio laudantes probaverunt *dum clamarent*: Benedictus qui venit in nomine Domini; (b) with the Indic. meaning "since" (Causal), e.g., Tract. VIII, § 270, Benedixit ergo legitimum Christus coniugium, *dum* pergere ad nuptias non *renuit* invitatus; et tamen virginitatem docuit esse meliorem, *dum* magis per eam nasci *dignatur*.

Cf. Tract. XIV, § 322, Nunc autem adjungit eandem quoque sancti Spiritus unitatem credi oportere, *dum* plenitudinem doctrinae suae . . . . *praedicit* consummandam; cf. Tract. XVII, § 344, O admirabilis . . . . mater . . . . quae propriis visceribus non pepercit, *dum* sua membra pro Christi nomine puniri *laetatur* in filio; cf. Tract. XVIII. §§ 353-4, Ut dexterae partis praemia promissa non capiant, *dum* in ipsis bonis operibus non Deo, sed hominibus placere *festinant*; cf. § 302, *Dum* rogaretur — "because." In all these instances *dum* is clearly causal, as the *dum*-clauses give the reason for the sentences preceding.

Use of the Gerundive as a *passive* participle or infin. (pres. or fut.). This remarkable construction is pointed out by Paucker in his little Latin monograph (otherwise out of date, rather inaccurate and superficial). I give the quotations from Gaudentius in full so that the precise signification of the words may be gathered. The first occurs in Tract. XIII, § 314, Caeterum pauperibus largiendi omni tempore, iis qui vellent esse posse copiam, quia semper nobiscum sint: sibi vero in carne jam non diu a quoquam *ministrandum*, quia post imminentem Passionem resurgens, continuo susceptum corpus ducturus esset ad coelum. The clause containing the gerundive seems incapable of meaning anything but "but He Himself could not for long be ministered unto by anyone since," etc. The next occurs in Tract. XV, § 325, Quod vero plenitudinem doctrinae suae per sanctum pollicetur Spiritum *retribuendam*, aequalem suae omnipotentiae eum credi voluit ("In that He promises that the fulness of His teaching *will be conferred* upon them through the Holy Spirit, He wishes Him to be believed His own equal in omnipotence."). Again in Tract. XVII, § 344, Ducitur infelix ad balneas; ibique confestim caloris afflatu, quo se *animandum* crediderat, exanimatus, et vitam perdidit et coronam. Here the sense (supported by the context) seems to be, "and there losing consciousness from the

effects of the heat, by which he had thought *he would be revived*, he lost his life and his crown."

Rönsch has a valuable note on this peculiar construction, which he shows is found in the Vulgate. But his most valuable quotation is the one from St. Ambrose ad Virgin, p. 115, Corona iustitiae quam dicit . . . . *esse reddendam*, of which one from Gaudentius may be a reminiscence.

Ob and **Pro** are sometimes used in Gaudentius as the equivalent of a final clause. *Ob* is used in this sense, Tract. X, § 297, *Ob hoc* namque is qui in forma Dei semper erat, ... suscepit et crucem ut . . . triumpharet mortem, where ob hoc = "for this purpose," but possibly it is slightly causal as well; cf. Tract. XVIII, § 351, Inquitatis villicum diabolum puto esse, qui idcirco *ob correptionem* generis humani saeculo isto dimissus est ut . . . . ad pietatem Dei suppliciter concurramus. Here ob correptionem, etc.=ut genus humanum idcirco corripiat.

For *Pro* vide Gaud., Praef. p. 839, § 227, Si peccator es, agnosce *pro correctione* tua esse quod caederis, vel certe *pro purgatione*, sicut supra disserui. Here pro correctione tua=ut corrigaris, and pro purgatione = ut purgeris; cf. Tract. VIII, § 272, Sed his *pro communi aedificatione* moraliter expositis, jam venio ad promissas allegorias ipsius Evangelicae lectionis. Here pro communi aedificatione = ut vos omnes aedificemini.

There are two instances in Gaudentius of a syntactical use which I have not met elsewhere. I mean the use of

Quomodo with Subj. = "in order that." Vide Tract. IV, § 253, Vos igitur, neophyti, qui estis ad beatae hujus ac spiritualis paschae epulas invitati, videte *quomodo* ab omni pollutione escarum . . . . vestras animas *conservetis*. The other passage occurs in Tract. IX, § 282, Utique ut sic illa, cum virgo sit, mulier appelletur, veritate sexus, non detrimento integritatis; *quomodo* Deus Dei Filius ob dispensationem salutis nostrae sub Lege factus esse *praedicetur*, cum dator ipse sit Legis.

Usquequo with the Subj. for *quousque* in the sense of *donec* or *quoad* is found at least thrice in Gaudentius, viz. in Tract. II, § 244, *Usquequo* iterum Christus de coelis *adveniat*; again in Tract. V, § 256, *Usquequo intremus* in illam sanctam promissionis terram; cf. Tract. IX, § 286, Quapropter *usquequo deliquescant* in mortem, laterem suum non desinunt lavare polluendum.

REMINISCENCES OF CLASSICAL LATIN WRITERS.

Gaudentius, like other patristic writers of his own and other times, was influenced by classical Latin writers such as Ovid, Horace, Virgil, Cicero. Sometimes the imitation was quite unconscious, at other times more deliberate. The following instances seem to be due to conscious imitation.

Gaudentius, Tract. IX, § 283.
Contra Dominum Deum non agnitum *ore rabido* oblatrantes.

Virgil, Aen. VII, 451.
Verberaque insonuit, *rabidoque* haec addidit *ore*.

Gaud., Tract. XVIII, § 343.
Iter solidum *plaustris gementibus* commodabat.

Virgil, Aen. XI, 138.
Nec *plaustris* cessant vectare *gementibus* ornos.

Gaud. Tract. XIII, § 317.
Nec exiguo cibo *famem solari* cogitas indigentis.

Virgil, Georg. I, 159.
Concussaque *famem* in silvis *solabere* quercu.

Gaud. Tract. XVIII, § 349.
Dei enim Christi servos, atque discipulos, *imperare* oportet *pecuniae*, non *servire*.

Horace, Bk. I, Epist. X.
Imperat aut *servit* collecta *pecunia* cuique.

Cf. Seneca *De vita beata:* Divitiae apud sapientem virum in servitio sunt; apud stultum in imperio.

Gaud. Tract. XIX, § 363.
Constat enim. sine coitu generantis, futurae apis vermem nasci, etc.

Virgil, Georg. IV, 198-201.
Quod nec concubitu indulgent, nec corpora segnes
In Venerem solvunt, aut fetus nixibus edunt;
Verum ipsae e foliis natos et suavibus herbis
Ore legunt;

There are at least two hexameter lines in Gaudentius, viz., in Tract. I, § 233,

Non potu|it celebr|are sec|undo| mense ce|lebret;

and in Tract. XVIII, § 355,

Per lava|cri coe|lestis| sacram|enta re|natos.

Both are obviously weak lines and may be quite inadvertent.

FURTHER REMARKS ON THE GENUINENESS OF TRACTATE XXI.

I have had occasion in the course of my remarks on the style, syntax and vocabulary of Gaudentius to call attention to the fact that the XXIst Tractate exhibits in the main most of the pecularities contained in some or other of the remaining Tractates. To this positive evidence must be added the further fact that it does not contain any construction or syntactical peculiarity that is not found in any of the others. Allegory is so abundant in all of the Tractates (and indeed in most of the patristic writings of the period) that I have not thought it necessary to quote examples, but even in this respect the XXIst conforms to the rest; indeed it contains at least one of striking beauty, viz., that in § 373, Excidit continuo imis ab stirpibus horrentem silvam diversi erroris bonus agricola, et aratro doctrinae pronus incumbens, invertit crudam totis viribus terram, squalentemque humum sulcis assiduis in novalia foecunda convertit, affatim semina vitalium mandatorum gremio ejus insinuans. Plantavit quoque vineam, cujus laetaretur ex fructu: quoniam 'vinum laetificat cor hominis' (Ps. 104). Oleas etiam pacis agrestibus indidit oleastris, et asperitati pomorum silvestrium germina pinguedinis, ac suavitatis inseruit; ut haberet apostolicus vir aliquem et in vobis fructum, sicut et in caeteris gentibus . . . . Ego autem minima ejus pars, omnibus votis exopto ut agrum bene a patre consitum, et non satis idonea successione susceptum, quoquo modo tueri praevaleam.

It remains now only to summarize the stylistic features of Tract. XXI, which are to be found in some or other of the remaining Tractates and which I have already noticed in passing.

Honorem debitum deferre of Tract. XXI, § 370, has parallels in other Tractates, e.g., *Honorificentiam debitam . . . . deferebant* of Tract. XIX, § 358; cf. *Debito honore concelebrant* of Tract. XX, § 368, etc.

Cum . . . . . praeconia . . . . auditui vestro intulerim, of Tract. XXI, § 374, has parallels in *Quem (tractatum) dilectioni*

vestrae intulimus of Tract. VIII, § 268 ; cf. *Tenuem vestris auribus inferre sermonem*, of Tract. XVI, § 333, etc.

Operosa quaeque, of Tract. XXI, § 373, has parallels in *Inculpabiles quosque*, of Praef. § 225 ; cf. *Praeter raros quosque*, of Tract. VIII, § 276, etc.

Non solum . . . . verum etiam, of Tract. XXI, § 372, has parallels in Tract. V, § 255, and Tract. IX, § 283, and passim.

The Verb beginning the clause. Vide Tract. XXI, § 373, *Excidit continuo . . . . plantavit quoque vineam ;* cf. Tract. XVII, § 343, *Urebat acritudo nimii frigoris*, etc.

The Subject with attribute used causally ending the clause. Vide Tract. XXI, § 372, *Praedicavit verbum . . . . idoneus imitator exsistens* and *Neque . . . . umquam destitit fidelis Christi discipulus*. This use is parallelled in Praef. § 226, *Magnificat . . . . verus dei cultor ;* cf. Tract. VIII, § 272, *Ut a fornicationibus fugias, jam fidelis effectus.*

The characteristic words *idoneus, juxta, priusquam* (Gaudentius never uses *antequam*), *et certe, et maxime erat enim, utique, omnino*, and many others are found in Tract. XXI, used in precisely the same way as in certain of the other Tractates. Others have been mentioned in my treatment of Gaudentius' Language.

LANGUAGE.

Words found in Gaudentius but not in the Didascalia or De Sacramentis.

N.B.—Some of these are noteworthy in that they do not appear to be found in any author earlier than the fifth century A.D. I have indicated them with an asterisk.

Adverto = animadverto, "notice, consider," occurs frequently in Gaudentius. Though it is not found once in the De Sacramentis it occurs several times in the De Mysteriis.

The following are from Gaudentius : Tract. I, § 234, Ac primum, quid sit Exodus, *advertamus ;* cf. Tract. IV, § 251, Hinc *advertere* Judaei debuerant Legem Dei spiritualiter intelligendum ' cf. Tract. VII, § 264, Quod si Marcion et Manichaeus meruissent *advertere*, numquam profecto dixissent (— " had deigned to notice ") ; cf. Tract. VII, § 265, Qui cum perurgerentur exire, quid fecerint *advertamus ;* cf. Tract. VIII, § 271, Regeneratos

vos esse per Baptismum . . . . potestis *advertere ;* cf. Tract. IX, § 285, Nunc *advertamus* quibus ministris loquatur ; cf. Tract. IX, § 289, Jam nunc . . . . quis sit iste architriclinus *advertamus ;* cf. Tract. XII, § 310, Diabolus autem cur princeps hujus mundi dicatur, *advertite.*

The following are from the De Mysteriis, cap. 3, § 12, *Advertis,* quod in illo Hebraeorum transitu iam tunc sacri baptismatis figura praecesserit ; cf. cap. 6, § 31, Non *advertit* mysterium et ideo ministerium recusavit ; cf. cap. IX, § 52, *Advertimus* igitur maioris esse virtutis gratiam quam naturam.

***Aptabilis** : Tract. XVI, § 333, Nec merito dignus nec aetate *aptabilis.* It means "suitable, fitted."

***Augmentator** : Tract. XVII, § 340, Qui studii . . . . . *augmentatores* exsisterent.

***Brodium** : (Italian brodo, German brühe, broth) Tract. II, § 244, Sine *brodio,* id est jure carnium ; cf. Ducange Gloss. med. et inf. Latin, " broth," i.e., jus carnium elixarum. But the reading is doubtful.

***Comestio** : Tract. V, § 256, Vel quod quotidie in usu est (si) cordis sui calcaneum patens praebeat *comestioni* serpentum (" furnishes an exposed heel to the bite of serpents ").

***Debite** : Praef. § 225, Ut eos bonorum operum meritis *debite* ad amicitiam Dei . . . . doleat esse provectos.

Exigo in the sense of " to exact, to dun," occurs once in Gaudentius. The peculiarity of the construction is that it is used personally in the passive. It occurs in Tract. XVIII, § 353, Donec sententia Domini in inferni carcerem retrudantur, usque ad novissimum quadrantem per supplicia *exigendi* (" until by the sentence of the Lord Judge they are thrust into the prison of hell to be dunned for the last farthing by means of torture "). Paucker says in a note that the same construction is found in Jerome.

Gloriosus : This word in an almost technical sense occurs several times in Gaudentius, e.g., Tract. XIII, § 313, Ut . . . . *gloriosior* integritas permaneret ; cf. Tract. XVI, § 335, *Gloriosissimam* potestatem ; cf. Tract. XVII, § 344, Vade, inquit, nate, istam bonam viam, salvus . . . . et *gloriosus* ad Dominum ; cf. Tract. XVII, § 343, Ad . . . . vitam perpetuam, *gloriosae* mortis compendio transituri. Dr. Souter points out that in *Ambrosiaster* it is commonly joined with *apparere.*

Hauritorium : This word meaning a " bucket, or pail " is very rare. Gaudentius uses it in Tract. XVI, § 334, in an allusion to S. John iv. 11 : Nunc vero sanctarum lectionum puteus altus est, et ego *hauritorium* verbi non habens, aquam vivam sitientibus vobis interim ministrare non possum. The word occurs in the Codex Veronensis (S. John iv. 11) : Dicit ei mulier, Domine, neque *hauritorium* habes et putem altum est ; where the Vulgate has Neque *in quo haurias* habes.

Idoneus. Gaudentius is rather fond of this adjective and gives it a peculiar turn of meaning, viz., " efficient, competent, excellent." It occurs three times in the suspected twenty-first Tractate as well as elsewhere, e.g., Tract. XXI, § 372, Sed circumiens universum pene ambitum Romani orbis, Dominicum praedicavit verbum, Pauli apostoli *idoneus* imitator exsistens. And again in the same section, Nam et in Mediolanensi urbe *idoneus* olim custos Dominici gregis fuit. In these two places it means " faithful, efficient." Again it occurs in § 373, Ego autem minima eius pars, omnibus votis exopto ut agrum bene a patre consitum, et non satis *idonea* successione susceptum, quoquo modo tueri praevaleam. Here it means " worthy," with *non satis* implying that he is not competent to walk in his predecessor's footsteps. Cf. Tract. VII, § 267, Unde *idoneus* Evangelii praedicator apostolus Paulus nobis clamat ; cf. Tract. XIII, § 313, Quis hanc pietatem digne mirari sufficiat ? Quis tantae bonitatis *idoneos* praedicator existat ? cf. Tract. XVII, § 340, *Idoneos* veneratores tanti nos esse muneris approbantes ; cf. Tract. XIII, § 320, Securus dona : est enim repensor *idoneus* qui coelorum regna promittit. Here it obviously means " faithful, reliable." Cf. Tract. XVII, § 341, Plane habent *idoneum* suis meritis, dignissimumque *praeconem*, beatae recordationis virum . . . . cf. Tract. XVIII, § 346, Nam . . . . hoc specialiter postulasti : ut parabolam de Villico iniquitatis valde difficilem, cuius nemo nostrum tibi *idoneus* videretur interpres, ego scriptis propriis explanarem ; cf. Tract. V, § 257, Et ideo Joannes Baptista in Evangelio negat vel *idoneum* se esse vel dignum qui solvat corrigiam, etc.; cf. Tract. XI, § 307, Et quis nostrum, charissimi, ad singula quae praedixi servanda *idoneus* invenitur ? cf. Tract. XVIII, § 349, Quod utique regnum non potest adipisci omnis qui in alieno huius saeculi patrimonio temporarie sibi credito,

idoneus ac fidelis dispensator non fuerit. cf. Tract. XVIII, § 347, Perfecti doctoris est . . . . simulitudines proponere . . . . ut auditor *idoneus* . . . . . informetur. This use of *idoneus* is also found in Ambrosiaster.

Incorporatio in the sense of *incarnatio* occasionally appears in Gaudentius. Vide Tract. III, § 241, Pedes ad *incorporationem* sumimus circa finem saeculi celebratam ; cf. Tract. XIV, § 325, Si omnia opera in fide, quanto magis istud opus sacratissimae *incorporationis* eius ; cf. Tract. II, § 243, Et idcirco caput divinitatis eius cum pedibus *incorporationis* . . . . iubemur manducare; cf. Tract. XIX, § 363, Aliter futurae *incorporationis* suae humilitatem designat. Hilary uses the term *corporatio* in the same sense, while *incorporatio* is also found in Philastrius and Cassiodorus.

Insinuo meaning "to announce, publish" occurs several times in Gaudentius, e.g., Tract. VIII, § 269, Enimvero, charissimi, pene omnis Evangeliorum textus, Dominum Christum inter homines conversantem desperatis rebus opem contulisse *insinuat* et quam maxime moeroribus adfuisse ; cf. Tract. IX, § 285, Deinde apostolicos sacerdotes, quibus et Lex, et omnis sanctorum prophetarum doctrina *insinuat :* here it appears to mean "descends, percolates." Cf. Tract. XIX, § 363, Non immerito minorem se esse testatus est, sed in eo loco ubi rationem Passionis et resurrectionis et ascensionis suae propriis *insinuabat* Apostolis. Cf. Tract. XIX, § 373, Bonus agricola . . . . invertit crudam totis viribus terram, squalentemque humum sulcis assiduis in novalia foecunda convertit, affatim semina vitalium mandatorum gremio eius *insinuans*. Here it means "to scatter."

Irrogo : "to impose, inflict." This is one of Gaudentius' favourite words, but it does not appear in the De Sacramentis nor in the Didascalia. The following are typical examples : Praef. § 219, Omnino fraudem tibi spiritualium bonorum reputans peccatis urgentibus *irrogatam ;* cf. Praef. § 221, Breviter tibi prius ostendam, non semper aegritudinum plagas pro peccatorum cumulo nostris corporibus *irrogari ;* cf. Praef. § 227, Ergo quoniam . . . . ad poenam sacrilegis, varii cruciatus in hoc saeculo *irrogantur ;* cf. in same section, Quia divinae aequitatis non esset, disparibus meritis plagas *irrogare* consimiles ; cf. Praef. § 228, Notum namque est omnibus quod et ferri acies, et ignis ustio,

vel ad interitum *irrogantur ;* cf. Praef. § 230, Omnesque *irrogatos* corpori cruciatus aequissimo animo susceperunt ; cf. Tract. XVII, § 342, Tradimus carnem poenis, quascumque *irrogare* volueris, ne abnegantes Christum Deum, ad tormenta perpetua demergamur ; cf. Tract. XVII, § 343, Cur non pro fide Dei . . . . omnes *irrogatos* nostro corpori cruciatus, aequo animo patiamur.

Juxta in the sense of " in respect of, in accordance with " is quite common in Gaudentius but does not occur in the De Sacramentis nor in the Didascalia. The following are typical examples : Tract. IV, § 252, Caeterum *iuxta* historiam legalis Paschae ; cf. Tract. VIII, § 276, Si Deus, *iuxta* Apostoli doctrinam ; cf. Tract. IX, § 279, Primum *iuxta* historiam gesti ; cf. Tract. XIV, § 324, *Juxta* ipsius Domini Salvatoris sententiam ; cf. Tract. XVII, § 337. Si *iuxta* opinionem quorundam infidelis fuisset ; cf. Tract. XVIII, § 350, Nam *iuxta* sententiam Salvatoris ; cf. Tract. XII, § 311, *Juxta* sententiam Pauli Apostoli ; cf. Tract. I, § 233, *Juxta* lunae cursum computatos praeterire dies ; cf. Tract. III, § 250, Debuit *iuxta* praedictam rationem Agnus iste Dei anniculus immolari ; cf. Tract. IX, § 286, *Juxta* sententiam prophetae ; cf. Tract. X, § 299, Sane *iuxta* historiae rationem ; cf. Tract. XVIII, § 349, *Juxta* beati Pauli doctrinam ; cf. Tract. XIII, § 320, *Juxta* Domini eloquium misericordiam consequamur ; cf. Tract. IX, § 285, Sed *iuxta* spiritalis convivii rationem.

Mancipo and **mancipium.** Both words occur in Gaudentius, e.g., in Tract. VI, § 261, Revocavit omnem creaturam . . . . . quam sibi iniquissimi usurpatores divinitatis rebelli spiritu *manciparant ;* cf. Tract. XVII, § 341, Praeclaris eorum beneficiis salutariter *mancipata ;* cf. Praef. § 223, Abraham dives fuerat sed peregrinorum, indigentium *mancipium* (i.e., servant).

***Minacitas** : Tract. III, § 263, Sed frustratur eius *minacitas.* The adverb *minaciter* occurs in Tract. XVIII, § 354, Laudat autem *minaciter* simul et prudenter.

Nec inmerito (or non inmerito). This litotes is rather frequent in Gaudentius. Dr. Souter quotes examples from *Ambrosiaster.* The following are from Gaudentius : Tract. XV, § 330, Unde *non inmerito* praesumitur ista mater beatissima Ecclesiae sanctae imaginem praemonstrasse ; cf. Tract. XVIII, § 351, *Nec inmerito* tristis ; cf. Tract. XIX, § 363, *Non inmerito* minorem se esse testatus est.

***Obvolutio.** Tract. XIX, § 357, *Obvolutio* consueta pannorum, the usual wrapping in clothes, i.e., the fact of wearing clothes.

Quisque in the plural with adjective in the positive degree. This use of *quisque* in the plural, corresponding to *quisque* and a superlative singular of classical writers is common in Gaudentius, though it does not appear in the De Sacramentis nor in the Didascalia. For instances of the masculine plural vide Praef. § 225, Justos vero et *inculpabiles quosque* . . . . hac de causa Deus . . . . tentari permittit; cf. Tract. V, § 259, Dicitur a Christo *apostolicis quibusque sacerdotibus* ut neque baculos correptionum portent in via; cf. Tract. VIII, § 270-271, Parentes autem, vel *consanguinei quique*, nolo sibi de supradicta libertate blandiantur; cf. Tract. IX, § 291, Et *baptizatos quosque* sancti Spiritus condivit; cf. Tract. XVII, § 343, Miles interea, cui sollicitudo injuncta fuerat ut illud mortis lavacrum *victis quibusque* reseraret; cf. Tract. XIX, § 360, Quamvis evidenter liqueat . . . . Filium Dei . . . . et nunc *humilia quaeque* secundum carnem vel egisse; cf. Tract. XIX, § 364, Labores enim Passionis Christi . . . . tam reges quam *mediocres quique* sequentium . . . . pro salubritate vitae communis afferimus; cf. Tract. XXI, § 373, Illud etiam quale est, quod cum *operosa quaeque* hujus saeculi ac pretiosa despiceret. It will be seen from this quotation that Tract. XXI (a very short one) exhibits the same characteristics ue of *quisque* as is found in meny of tha others. Cf. Tract. VIII, § 276, Verum quia praeter *raros quosque*, ut praedixi, sanctos, fornicabatur omnis terra a Domino.

***Repensor**: Tract. XIII, § 320, Est enim *repensor* idoneus qui caelorum regna promittit.

***Suballigatura** (cf. *alligatura*), a charm or amulet worn round the neck to ward off evil spirits. Tract. IV, § 253, Partes enim idolatriae sunt veneficia, praecantationes, *suballigaturae*, etc. St. Augustine in his *De Doct. Christ.* warns his followers against the use of them..

Suggero and **suggestio.** These words are used of the sinister actions or influences of the devil and his followers. Both words are characteristic of Ambrosiaster, as Dr. Souter points out. Vide Gaudentius, Praef. § 226, Mortem blasphemanti debitam pro remedio acrumnarum *suggerit* acquirendam callidus iterum per mulierem serpens; cf. Tract. XVIII, § 349, Facultates iniquitatis

plerumque materiam *suggerentes ;* cf. Tract. XVIII, § 355, Ne nos incautos *suggestionum* suarum spiculis (diabolus) ubicunque configat ; cf. Tract. IX, § 282, Quid tam praepropera est tua, o mulier, *suggestio,* and in the same section, Quapropter et ipsa beatissima . . . . intellexit, non *suggestionem* suam praesentem aspernanter acceptam ; cf. Tract. IX, § 283, Sunt autem similia illis dictis quae Apostoli *suggerentes* pro Chananaea, muliere audierunt. It occurs once in a good sence in Tract VIII, § 271, Breviter neophytis nostris salutare consilium *suggeramus.*

***Tranquillator.** Tract. VIII, § 269, Ipse super aquas ambulans, securus *tranquillator* adventat.

***Umbraliter.** Tract. IV, § 260, Et in nobis completa sunt quae tunc temporis *umbraliter* contingebant. The more usual form of the adverb, *umbratiliter,* occurs in Tract. I, § 234, Bona. quae Judaeis fecit *umbraliter.*

Valeo and **praevaleo** in the sense of *possum* are common in Gaudentius especially when emphatic, e.g., Tract. XI, § 302, Quoniam non *praevalet* calumniantibus facti praestare rationem ; cf. Praef, § 217, Coram *valuisses* audire ; cf. Praef. § 223, Quoniam a bonis operibus famulum Dei revocare non *valuit ;* cf. Tract. V, § 257, Sive ut nudare *valeat ;* cf. Tract. IX, § 290, Quis nostrum . . . . sive . . . . Moyse cognoscere *valuit ;* cf. Tract. XV, § 330, Et cum non *valuisset* constantiam fidei . . . . superare ; cf. Tract. XVI, § 332, Deinde erubesco, quod tantae exspectationi optatum doctrinae fructum praestare non *valeo ;* cf. Tract. XVII, § 336, Deinde ut hanc honori eorum fundare basilicam *valeremus ;* cf. Tract. XVIII, § 350, Si reperiri *valeat ;* vf. Tract. XXI, § 373, Quoquo modo tueri *praevaleam ;* cf. Tract. XVII, § 336, Divinis muneribus, et coelestibus beneficiis condignas referre gratias pusillitas nostra non *praevalet ;* cf. Tract. XVIII, § 352, Argumentatur quomodo *praevaleat* debitores Domini sui . . . . . persequi.

Didascalia.

It is not known for certain where and when the Didascalia was written. It was first completely deciphered by E. Hauler in 1899 and printed in 1900. The palimpsest, which is kept in the Capitular Library at Verona, is so badly damaged by age,

weather, and corrosive inks, that it reflects the greatest credit upon Hauler's patience and ingenuity that he was able to make anything of it at all.

Much of the matter of the Didascalia appears in a Greek work, the Constitutiones Apostolorum, the first six books of which are assigned by Funk and other scholars to the early part of the third century A.D., and the last two books to the latter part of the fourth century A.D. This work is itself based on an earlier Syriac version, but the Latin Didascalia is closer to its Greek original than to the Syriac. There are Coptic, Ethiopic, and Arabic versions, all derived directly or mediately from the C.A. The so-salled Egyptian Canons (appended by Hauler to the Didascalia Apostolorum) are, according to Funk, later than the eighth book of the C.A., but, according to Achelis and Harnack, earlier. But the whole question is still a matter of keen controversy among competent scholars.

Hauler concludes in his Latin preface to the full text of 1900 that the Didascalia was written in the latter part of the fourth century, " perhaps in the time of Ambrose." From the similarity of the writing to that of certain other works emanating from Verona whose date is known, e.g., the Codex Veronensis (517 A.D.), he concludes tentatively that it was written at Verona. He points out that the style of handwriting is very early and that the Biblical quotations and translations are pre-Hieronymian, while the writer's use of vowels, diphthongs and consonants is all characteristic of an early period, i.e., the third or fourth century A.D. As regards Consonants, the Didascalia shows a tendency to the use of voiced for voiceless, the insertion of redundant consonants and the interchange of others similar in sound.

PECULIARITIES IN THE ORTHOGRAPHY, ACCIDENCE AND SYNTAX OF THE DIDASCALIA.

CONSONANTS.

Insertion of Consonants, e.g., t, n, p.

Istrahel for *Israel* is quite common as may be seen from the Biblical quotations. This form is quite common in the Codex Veronensis (pp. 22 et 399); cf. *Moysetem* for *Moysem* or

Moysen (p. 74, l. 2); *Occansio* for *occasio* and *thensaurus* for *thesaurus*, also *thensaurizare* occur several times (vide Biblical quotations). The first word occurs in the Verona Codex, and the second in the Codex Veronensis and the Codex Brixianus (Matt. vi. 2); cf. *contempnit* for *contemnit* (p. 10, l. 5).

Interchange of Consonants.

T for **D**: *Aput* for *apud* frequently, *aliut* for *aliud* (p. 34, l. 22), *aliquit* for *aliquid* (p. 17, l. 22), *illut* for *illud* (p. 117, l. 12). This use of *t* for *d* is common in the Codices of Verona and of Brixia.

D for **T**: *Inquid* for *inquit*, *adque* for *atque* (p. 55, l. 34).

B for **P**: *Scribtum* for *scriptum*, *scribturas* for *scripturas*.

P for **B**: *Optulit* for *obtulit* (p. 60, l. 1), and p. 61, l. 19, *optulerunt* for *obtulerunt*.

C for **Q**: *Cinquaginta* for *quinquaginta*, p. 14, l. 11. There is evidence in the manuscript that the first writer hesitated between *c* and *q* in writing this word. *Cinque* and *cinquaginta* appear in inscriptions.

QU for **C**: *Quoagulatum est* for *coagulatum est* (p. 108, l. 11). Evidently *c* and *qu-* were sounded alike in certain dialects.

D for **M**: *Ipsud* for *ipsum* (p. 6, l. 9).

L for **R**: *Meletrix* for *meretrix* (p. 8, l. 11). That this change of letter became permanent is proved by many derivatives of similar words in the Romance tongues, e.g. Fr. pèlerin from peregrinus.

F for **PH**: *Neofitus* for *neophitus* (p. 15, l. 21); *blasfemare* for *blasphemare* (p. 13, l. 24); *profetarum* for *prophetarum* (p. 33, l. 22).

INTERCHANGE OF VOWELS.

E for **I**: *obsedet* for *obsidet* (p. 7, l. 15); *praesedet* for *praesidet* (p. 37, l. 30); *destillat* for *distillat* (p. 8, l. 11); *bestearum* for *bestiarum* (p. 29, l. 31); *Christeanae* for *Christianae* (p. 11, l. 30); *sustenuerit* for *sustinuerit* (p. 64, l. 26).

I for **E** : *distruxit* for *destruxit* (p. 31, l. 24) ; *susciperis* for *susceperis* (p. 35, l. 12) ; *acciperunt* for *acceperunt* (p. 31, l. 3) ; *redigerunt* for *redegerunt* (p. 26, l. 14).

A for **I** : *incadent* for *incident* (p. 55, l. 14) ; but *incident* occurs on p. 52 l. 8.

AE for **E** : *saecundum* for *secundum* (p. 42, l. 22) ; *paecuniae* for *pecuniae* (p. 60, l. 4 ; though *pecuniam* occurs in the next line) ; *diversae* for *diverse* (p. 61, l. 7) ; *praecem* for *precem* (p. 46, l. 27).

A for **E** : *asparsionis* for *aspersionis* (p. 1, l. 7 ; p. 77, l. 12) ; *disparsione* for *dispersione* (p. 77, l. 18)) ; *asparsit* for *aspersit* (p. 121, l. 25).

VERBS.

Change of Conjugation.

Fugire for *fugere* (p. 13, l. 20) ; *deleam* for *delebo* (p. 33, l. 32) ; *legent* for *legunt* (p. 45, l. 15 and on p. 56, l. 35) ; *serpeat* for *serpat* (p. 66, l. 26) and again *serpiat* for *serpat* (p. 93, l. 3) ; *noceam* for *nocebo* (p. 3, l. 25).

Non-classical Verb-forms.

Absconsos for *absconditos* (p. 10, l. 21, This form is quite common in the Codices of Verona and of Brescia. *Dividissemus* for *divisissemus* (p. 60, l. 13) ; *eregit* for *erexit* (p. 31, l. 26) ; *offerite* for *offerte* (p. 38, l. 10 ; but *offerte* occurs on p. 40, l. 36) ; *offeret* for *offert* (p. 46, l. 27, but it may be a future here) ; *secatos* for *sectos* (p. 69, l. 22) ; *erint* for *erunt* (p. 26, l. 33).

ANOMALOUS NOUNS.

Genders or **Declensions** are frequently interchanged or mingled.

Manos for *manus* (p. 95, l. 26) ; *fructos* for *fructus* (p. 81, l. 5).

Jugus for *jugum* (p. 73, l. 26) ; *sabbatus* for *sabbata* or *sabbatum* (p. 75, l. 3 and 5) ; cf. in die *sabbatis* (p. 76, l. 23-4).

Populum for *populus* (p. 48, l. 31).

Ros is neuter on p. 55, l. 3, *Ros* enim, *quod* a te est.

Verbum on p. 28, l. 17, is masculine, Ut non incurras in *hunc verbum quem* dicit dominus.

Cubilem for *cubile* (p. 119, l. 14) ; *altarem* for *altare* (p. 31, l. 26), but cf. next page, *altaria* and p. 54, l. 30, *altario*.

Collarem for *collare* (p. 41, l. 15).

Fontem on p. 70, l. 12, is feminine, Qui *amarissimam fontem* per lignum indulcavit.

Grex is masculine and feminine on page 18 and feminine on p. 39, l. 10.

Mammona is sometimes masculine, e.g., p. 54, l. 19, Non credidit Deo, sed iniquo *mammonae;* cf. p. 46, l. 9, De solo *mammona* cogitant.

Diadema occurs in the accusative singular on p. 40, l. 26, viz., Qui *diademam* portat. There was a tendency to make these neuter nouns in *-a* conform to the first declension: cf. *pascha*, *baptisma*, *dogma*, *plasma*, (p. 58, l. 23, where the adjective shows it is feminine, Qui et *plasma* eius propria est, (man) who is His workmanship).

Mercis on p. 53, l. 4, stands for *mercedis* as the Greek of the C.A. shows (μισθὸν). It appears to be a partitive genitive dependent on the phrase *pro id quod.*

Sanguem for *sanguinem* on p. 118, l. 25, p. 119, l. 4, and p. 121, l. 25.

PRONOUNS.

Quabus for *quibus* (p. 67, l. 10); cf. *animabus* (p. 120, l. 32).

Hi for *ii* or *ei* is common; p. 80. l, 29, *Hii* qui dicunt; cf. p. 63, l. 18, *Hii* sunt de quibus dixit dominus; cf. p. 63, l. 13, and passim.

INTERCHANGE OF CASES.

The use of the cases in the Didascalia is very instructive. The oblique cases are used interchangeably, showing the strong tendency that was at work in 5th century Latin to break up the normal declensions, e.g.,

In is used with the ablative instead of the accusative, e.g., in *igne* (p. 55, l. 14); p. 52, l. 8, in *talibus;* p. 39, l. 29, in *gloria;* p. 12, l. 9, in *balneo;* p. 6, l, 23, in *laqueo* incidas; p. 7, l. 4, ni *plateis* prospiciens (C.A.εἰς τὰς πλατείας); p. 7, l. 19, in *occursu* tuo; p. 75, l. 37, ascendit in *corde;* p. 45, l. 34-35, mitte te in *mari;* p. 39, l. 10, decimabit in *operibus* suis (Sept. ἀποδεκατώσει εἰς τὰ ἔργα αὐτοῦ).

Occasionally we get the accusative for the ablative, e.g., p. 45, l. 27, Sedentes in *domos* suas ; p. 69, l. 9-10, Erant in *montem:* p. 70, l. 17-18, De *mare* carnen dedit eis, qui de *montem* legem dedit eis.

IRREGULAR COMPARATIVES.

Several instances of 'double' comparatives and one of a 'composite' superlative are found in the Didascalia, e.g.,

Pluriores. Vide p. 56, l. 21, Et haec quidem et ab his *pluriora* de infidelibus vel his qui non credunt, de resurrectione dicta sunt ; cf. p. 66, l. 14, Procedente autem tempore et fine saeculi adpropinquante *pluriores* et *pessimiores* erunt ; cf. p. 88, l. 8, Et per *pluriores* et similes manifestationes adhuc habentes vobis clariorem facere doctrinam. A curious parallel is to be found in the Codex Brixianus of St. Jno. vii. 31, which reads thus : Christus cum venerit numquid *pluriora* (πλείονα) signa faciet quam quae hic fecit.

NON-CLASSICAL FORMS, GENDERS, STEMS, &c..

Nouns and Adjectives ending in *-e* where the *-e* is absent in classical Latin. Sometimes this is a case of reversion to an older stage of the word itself, sometimes it is a matter of defective classification.

Peiore occurs for *peius* on p. 34, l. 22, Praesertim cum *peiore* peccatum non sit aliut idolatriae (where the genitive is due to the influence of the Greek original) ; cf. *amariorem* and *acutiorem* p. 8, l. 13, and p. 9, l. 14, for *amarius* and *acutius* ; cf. p. 76, l. 21, Si autem Vacabis tu, inquid, et filius tuus et puer tuus et ancilla tua et *subjugale* tuum. This word seems to represent the word *iumentum* of the Vulgate. It occurs in the Vulgate of St. Matth. xxi. 5, Pullum filium *subiugalis* (a colt, the foal of an ass) and elsewhere in the Vulgate. But it may well be merely the neuter of the adjective *subiugalis* used substantivally. cf. *Secure*, p. 88. l. 25, Et per Heriemiam dicit : Verbum domini sicuti *secure* caedens lapidem et ignis perambulans et consumens. Here the Vulgate reads : Et quasi malleus conterens petram (Jer. xxiii. 29)

Melle for *mel* occurs on p. 112, l. 10, Lac et melle mixta simul ad plenitudinem promissionis ; though a few lines further on *mel* in the accusative occurs with *lac* after *fluentem*.

Animale for *animal* occurs on the same page, l. 18, Ut et interior homo, quod est *animale*, similia consequatur sicut et corpus.

Grex is used on p. 18, l. 21, with *tota* as though it were feminine, though on the same page l. 7, it is masculine. In the Verona Codex, Ps. lxxix, 13, reads, Et oves *gregis tuae*.

LANGUAGE.

(* New coinages or new senses).

Abscisus, in the sense of " harsh, oppressive," appears on p. 28, l. 20, Non potens nec austerus nec durus nec *abscisus* nec sine misericordia. The word seems to be derived from *abscido*, " to cut off," in the sense of " abrupt, sharp." The noun *abscisio* appears on p. 29, l. 2, Et per tuam *abscisionem* is, qui expulsus est, ad gentiles revertetur et omni modo ab ecclesia . . . .alienabitur

Adesco, " to feed, fatten," occurs in the Didascalia on p. 54, l. 33, Qualis est ille, qui dat, aut illa quae dat ut *adescentur*. It occurs in the Old Latin Codex. Ludg. Deuter. viii, 16, Qui te *adescavit* manna (ψωμίσαντος), where the Vulgate reads, Et *cibavit* te Manna in solitudine, quod nescierunt patres tui. Servius on Virgil Aen. III, 67, has ad *adescandas* (cod. Floriae, *adescendas*) defunctorum animas. There is an example in the work of the physician, Caelius Aurelianus (c. 400 A.D.), *Acutae Passiones*, I, xi. 95 Volatilia, sed non pinguia, neque cibis nutribilibus *adescata*. These appear to be the only instances of the use of this verb, though the noun *esca* is common enough.

***Adproximatio.** This, according to Hauler's preface, is a new coinage. It occurs on p. 79, l. 26, Naturaliter seminis sui cursus et *adproximationes* mulierum.

Aliquantus = *Aliquot, quidam*. Didascalia p. 45, l. 35, Videmus ergo *aliquantas* viduas non convenire, quia non impetrant cum petant ; cf. p. 49, l. 25, Aput *aliquantos* vero, qui sunt in peccatis aut extra synagogam . . . . paratissime celeritatem tuam praestas illis ; cf. p. 63, l. 5, Et epistulam quidem transmisimus eis et ipsi *aliquantos* dies in Hierusolymis remansimus simul ; cf. p. 99, l. 13, (Canonum Reliquiae), *Aliquantorum* memores estis = Ενίων μέμνησθε δὲ

Aspergo in the sense of *accedo*, " to have recourse to," is found in one passage, p. 4, l. 5-7, in the Didascalia, which is so unusual as to deserve quotation in full, viz., Nam quid tibi deest in verbo Dei ut ad illas gentiles fabulas *aspergas* . . . .? " For what is lacking to you in the word of God that you should resort to those pagan myths " ? That this is the meaning is clear from the context and from the corresponding word of the Const. Apost. ὁρμήσῃς. The word seems to be an incorrectly formed compound of *ad* and *pergo*, " to go to, to resort to." Compounds of *ad* and *spargo* are found elsewhere in the Didascalia in the sense of " sprinkle," e.g., in the quotation from Prov, vii. on p. 7, l. 22, *Asparsi* lectum meum de croco ; also p. 77, l. 12, Neque vitulae cinus in *asparsione* facere . . . . . ; also p. 118, l. 25-26, Moyses . . . . sanguem *asparsit* in limine ; cf. p. 1, l. 7, *Asparsionis* participes honorificandi et innocentis sanguinis Christi.

Augurior for *auguror* occurs on p. 32, l. 3. It is found in this form in the Vulgate.

Cogito. This verb is found once in the Didascalia in the unusual sense of " compel, force." It appears to be an intensive form of *cogo*, as the Greek equivalent in the Const. Apost. (de Lagarde) shows, viz., ἀναγκάσῃ. The passage occurs on p. 2-3, l. 4-7, Aut hic iterum, qui agrum desiderat, non id malignatur, ut terminos eius invadens *cogitat* eum pro nihilo ei distrahere rem suam ? (" Or the same man again, who covets a field, does he not wickedly scheme that, invading his territories, he may compel him to sell him his property for nothing " ?). *Cogitat* appears to be the scribe's error for *cogitet*, perhaps due to the subconscious influence of the present subjunctive ending of the parent verb *cogo*. The Vulgate uses the verb once in 3 Esdras, iii, 24, Num praecellit vinum ? quis sic *cogitat* facere ? *Distraho* in the sense of *vendo* is not uncommon, and is as early as Suetonius. *Cogitat* in the familiar sense of " meditate " occurs in the lines preceding, viz., p. 2, 2-4, Qui autem bovem aut asinum concupiscit proximi sui, nonne furare et abducere *cogitat* ea ?

***Compopulari.** Another coinage. It occurs on p. 16, l. 9, Suspicamur autem et blasfemari nos a gentilibus eo, quod iam non eis miscemur nec *compopulamur* cum eis. The meaning is obvious from the context, " to associate with."

***Concibare.** Another coinage. It occurs on p. 59, l. 23, Nos enim abundantius perspeximus et conversati sumus cum eo et *concibavimus* et participes et testes adventus eius fuimus. It means "to eat along with."

Condensum in the sense of "grove" occurs on p. 31, and p. 32 in a long quotation from 2 Kings xxi, where it is stated that Manasses made graven images and erected altars to Baal. The word appears in the Sept. as ἄλση or δρυός and in the Vulgate as *lucus* where *condensi imaginem* is rendered *idolum luci*. It is common in Ambrose's letters and in the Old Latin versions of the Bible. The thickness of trees in a grove underlies the use of the word; cf. "thicket."

Contractator. This is one of those words used in a new sense, which are found in the Didascalia. The passage containing it is as follows (p. 40, l. 23), Et modo episcopus de populo accipiens ibi quoscumque loci dignos esse existimaverit praesbyteros constituet et consiliarios sibi et *contractatores*, diaconos et subdiaconos intra domum ministrare eis. From the context the word appears to mean "assistant, helper." It is not a variant of *contrectator* which means "a thief, embezzler."

***Convidua** meaning "a fellow widow" (formed by analogy with a noun like *commilito*) is a new coinage and appears on p. 49, l. 20, Tu quidem, o vidua indisciplinata, vides *conviduas* tuas aut fratres in infirmitatibus positos.

Decolatus is found on p. 25, l. 24, in a quotation from Ezek. xxxiv, in the sense of "pure, clear," viz., Et non est vobis quod . . . . *decolatam* aquam bibebatis . . . where the Vulgate reads, *purissimam*. The Thesaurus Linguae Latinae renders καθεστηκός, "sieved, clarified," from *colum*, sieve (cf. colander and Latin *cribrum*). The word does not occur in classical Latin, but is found once at least in Plautus and once in Varro in the sense of "to trickle down, to fail."

Deforis, literally "out of doors," or "from without" (French *dehors*) occurs once in the Didascalia. In the Vulgate it occasionally occurs, generally in the sense of a noun, "the outside," e.g., Matth. xxiii, 25, Quod *deforis* est calicis ("the outside of the cup.") It is worth noting also that it occurs commonly in the Codices of Brixia and Verona. The following example occurs in the Didascalia, viz., p. 47, l. 20, Quoniam quae talis est vidua non

diligens pecuniam . religiosa et verecunda et sedens in domo sua et lanam *deforis* accipit, ut magis praebeat tribulantibus quam ipsa alieni sit molesta. The Ital. of Exod. xxxviii. 2 (Ludg.) has, Inauravit eam aream auro deintus et *deforis* (ἔξωθεν). The Vulgate of xxxvii. 1. has *foris*. Ezek. xlvii. 2. has Circumduxit me viam *deforis* (τὴν ὁδὸν ἔξωθεν) where the Vulgate has ad viam *foras*. Jerome on 1 Tim. iii. 7. has Testimonium *deforis* habere bonum (ἀπὸ τῶν ἔξωθεν) where Vulgate reads Ab iis qui *foris* sunt. It occurs also in Rufinus.

Deformare seems to be used in different senses in the Didascalia, e.g., it means (1) "to change form," on p. 57, l. 32 (of the phoenix) De cinere autem fit vermis et hic vermis crescens *deformatur* et fit iterum foenix perfectus et tunc recedit denuo et pergit ibidem unde et venit ("From the ashes a grub arises and this grub growing *changes its shape* and again becomes a perfect phoenix and then again disappears and goes to the same place whence it came"). This quaint fable, which is offered as a proof of the resurrection is really an argument (?) for re-incarnation. It means elsewhere (2) "to form, create," as on p. 58, l. 17, Et universa per verbum eius creata sunt et *deformata*: and again, on the same page, l. 29, Sicuti et in semine hominem *deformans* in utero perfectum reddit. Again it appears to mean (3) "to reveal openly, prove." Vide p. 118, l. 22, Siquidem adversarius videns virtutem spiritus ex corde in similitudine lavacri in manifestum *deformatam* tremens effugatur; cf. p. 121, l. 22, 24, Nam adversarius, cum vidit virtutem, quae ex corde est, ut homo simulitudinem verbi in manifesto *deformatam* ostendat, infug(i)atur : . . . Quod *deformans* Moyses in ovem Paschae quae occidebatur, sanguem asparsit in limine et postes unxit, designabat eam, quae nunc in nobis est fides, quae in perfecta ove est. In classical Latin it had the two meanings of (1) "to represent, delineate," and (2) "to mar, disgrace."

***Diminuare.** Another coinage, found on p. 78, l. 12, Et spes nostra in dominum non *diminuabitur*. It seems to mean "to falsify, disappoint."

Emolumentum. This word, occurring on p. 76, l. 16, appears to mean "element, constituent part." The passage runs thus: Nunc autem universa dispensatio, quod dicit Graecus oeconomia

mundi, semper gubernatur subinde non cessantibus *emolumentis* nec punctum horae a motione suaeta universa et perennis motio eorum ex praecepto domini fit.

Globus in the sense of "darkness" occurs on p. 25, l. 2, in a quotation from Ezek. xxxiv, 12, In die nubis et *globi ;* where the Vulgate has *caliginis.*

***Gluterix.** Another coinage, which appears on p. 47, l. 17, in a description of the model Christian widow—evidently based on 1 Timothy. The passage runs thus : Quoniam quae talis est vidua non diligens pecuniam neque turpilucrum amans nec avara nec *gluterix* sed magis mansueta, sine turbulentia agens omnia, religiosa et verecunda, etc. It is a very expressive word derived from the verb *glutio*, "to gulp, or swallow." It means "greedy." The equivalent in the Const. Apost. is λίχνος.

***Indestructibilis.** Another coinage, meaning the same as its English derivative. It occurs on p. 68, l. 1, Lex ergo est *indestructibilis*, secundatio autem legis temporalis.

***Infugiare** or *infugare*. Another coinage, which appears on p. 121, l. 23, Nam adversarius, cum vidit virtutem, quae ex corde est, ... *infugiatur* ("is put to flight").

Inproperium = "disgrace," occurs on p. 10, l. 6, in a quotation from Prov. xviii, 3, where the Vulgate has, Ignominia et opprobrium. The verb *inproperare* occurs in the same sense in a quotation from St. Matth. v, 11, where the Vulgate has *maledicere.*

Inquietus meaning the opposite of its classical meaning, i.e., equivalent to *in quiete* ("at rest, peace") is found on p. 43, l. 27, Sed permane *inquietus* et noli mediare verbum ("Remain silent and do not interrupt the Word"). The C.A. has μένε ἡσύχιος

Intaminatio in the sense of *contaminatio* occurs on p. 61, l. 18, ad *intaminationem* verbi = εἰς βεβήλωσιν τοῦ λόγου In classical Latin it has the opposite sense, "undefiled, immaculate."

Malignum is a noun meaning "evil" on p. 33, l. 18, a quotation from or reminiscence of 2 Kings, xxi, Et seduxit eos Manasses ut facerent *malignum* in oculis domini . . . . ; cf. p. 77, l. 10, Neque enim lapidare *malignos ;* cf. p. 46, l. 28, Pergit magis ad inspirationes *maligni*, quae non possunt salvare eam. It is found in this sense in other Patristic writers, and even in several places in the Vulgate, e.g., 1 Jno. ii, 13, Scribo vobis, adolescentes, quoniam vicistis *malignum ;* cf. 1 Jno. v, 18,19,

Sed generatio Dei conservat eum, et *malignus* non tangit eum. Scimus quoniam ex deo sumus; et mundus totus in *maligno* positus est. Tertullian (c. 200 A.D.) in his treatise De fuga, has this comment on Mt. vi, 13, Sed erue nos a *maligno;* id est ne nos induxeris in temptationem permittendo nos *maligno*. The verb *malignor*, "to plot, scheme," occurs in the Didascalia on p. 2, l. 5, Aut hic iterum, qui agrum desiderat, non id *malignatur*, ut terminos eius invadens cogitat eum pro nihilo ei distrahere rem suam?

Manuale. Another word used in a new sense, i.e., a surgical instrument. The passage occurs on p. 69, l. 24, Non ergo in bipenne facies, sed de *manuale*, quod est medicinale ferramentum, quod et circumcidit praeputium. Apparently it was a lancet.

Narrabilis. This is one of a group of adjectives in *-bilis* which are used in the active instead of the passive sense. The following passage (p. 93, l. 5-10) contains two such adjectives: Lector ordinetur primum probatione omni probatus, non linguosus: non ebriosus, non inrisibus deditus, bonis moribus, *suasibilis*, bonae conscientiae, in dominicis congregationibus primarius accurrens, obaudiens, *narrabilis*, sciens, quoniam locum evangelistae inplet. The former adjective appears, from the context, and the corresponding Greek to mean "conciliatory," and the latter "apt to teach." The Greek adjectives corresponding are εὐπειθής and διηγητικός. A similar example occurs on p, 47. l. 34: Quae autem Deo placere vult vidua sedens intra tectum suum quae domini sunt sapit, noctu et die *incessabili* ore sinceram praecem offerens, et inpetrat pro his, quibus petit, cum sinceram praecem fundit, quoniam mens eius ad hoc solum vacat. There is one example of a similar adjective in Gaudentius, Tract. VIII, § 273, Transcendi ad *praedicabilem* virginitatis conservandae tractatum. The use is not unknown in Virgil, e.g., Penetrabile frigus ("piercing cold").

Odio as a verb of the fourth conjugation is found in the present tense and the present participle in the Didascalia. Vide p. 4, l. 29, Diligite *odientes* vos et orate pro maledicentibus vos, etc.; cf. p. 19, l. 7, Non ergo oportet his, qui parati sunt ad mortem et *odiunt* fratres . . . . vos adtendere. This form of the verb is found in the Codex Veronensis and in the Codex Brixianus as the reading of St. Matt. v, 44: Bene facite hiis qui *odiunt* vos, where the Vulgate has *oderunt*.

Per = "in spite of." This use of the preposition occurs a few times in the Didascalia, e.g., p. 16, l. 10, Et *per* falsitatem gentilium veritatem fratres nostri adsecuti sunt; cf. p. 14, l. 30, Si autem in parocia modica ordinandus est episcopus et non iuvenitur, qui tempora aetatis iàm transisse videatur . . . . est autem iuvenis . . . qui . . . et *per* iuvenilem aetatem per mansuetudinem et bonam conversationem senectutem ostendit, probetur et . . . . constituatur episcopus in pace. Here *per* is used in two different senses. The lack of a preposition meaning "in spite of" in classical Latin is as obvious a disadvantage as that of a present participle of the verb sum.

Pitones for *pithones* or *puthones* occurs on p. 32, l. 3-4, in the catalogue of Manasses' misdeeds, Et auguriabatur et maleficia faciebat et fecit sibi *pitones* et procantatores et praescios, etc. The corresponding Greek is πύθωνες (pythons). The word meant a "ventriloquist" and then a "diviner" or "magician."

Praeterea. This word is used in the Didascalia in the sense of *praesertim* ("especially"). Rönsch in his Itala und Vulgata seems to be aware of only one instance, viz., in the Digest. It is found several times in the Didascalia, e.g., p. 13, l. 21, Ne autem sis litigiosa ad omnes, *praeterea* adversus virum tuum; cf. p. 43, l. 8, Si autem egenus aut egena sive de loco sive peregrinus supervenerit et *praeterea* senior aetate et locus non fuerit, tu, episcope, talibus locum ex toto corde fac.

Procantatores, which seems to be synonymous with *praecantator* meaning "wizard, soothsayer," occurs on p. 32, l. 4, The C.A. has ἐπαοιδούς and the Vulgate *aruspices*.

Propter. This preposition is found in a rare sense in the Didasc, p. 103, l. 22, thus: Omnes autem silentium habeant orantes in corde *propter descensionem* spiritus. Here *propter* means "in order to bring about," i.e., ut descendat spiritus.

Quandiu in the sense of *donec* or *quoad* (until) is found in the Didasc., p. 114, l. 28, Et cum dixerit episcopus verbum, omnis cum modestia laudans eum taceat, *quandiu* iterum interroget (until he shall again ask a question); cf. p. 52, l. 15, Et virginem *quamdiu* velit nubi, date fratri, (C.A. μέχρις ἂν ἔλθη εἰς ὥραν γάμου). There is an English dialectical parallel in the colloquial use of "while" still to be heard in the Yorkshire Dales, e.g., "I cannot go on talking *while* (until) you are silent."

Quisque in the sense of *quicunque* occurs in a quotation from Proverbs on p. 10, l. 19, *Quisque* ex vobis insipiens est, declinet ad me.

Repauso in the sense of *reficio* or *recreo*, "to refresh, give rest to," occurs several times in the Didascalia. Rönsch does not notice it, though he cites *pausare*, *pausatus*, *expausatus* and *pausatio*. The following are from the Didascalia: p. 41, l. 25, (St. Matth. xi, 28), Venite ad me omnes, qui laboratis et onerati estis et ego *repausabo* vos (Vulg. reficiam), and again on same page, l. 31, Si ergo secundum donationem gratiae solvens *repausavit* vos et eduxit in refrigerium; cf. p. 46, l. 7, Quae tales itaque fuerint tamquam operationem rem ipsam existimant et ex eo, quod avare accipiunt, et pro, ut deberent, fructuare sibi aut dare episcopo ad susceptionem peregrinorum aut tribulantium *repausationem* ad amarissimas usuras commodant et de solo mammona cogitant. Hauler in his little monograph on the style of the Didascalia quotes a parallel from Jerome hom. Orig. in Ezech. xii, 5, and Interpr. comm. Orig. in Matth. § 138, Qui . . . . quasi supra patris gremium illud (caput) *repausans* exiit (Rönsch, Zeitschr, für die österr, Gymn. 1887-89), where *repausans* is transitive.

Rixiosus for *rixosus* of the Vulgate, meaning "quarrelsome, brawling" is found on p. 11, l. 28; cf. *murmuriosi* on p. 95, l. 20. The intrusive *i* helps pronunciation; cf. *alleviare*, *angustiare*, *confortiare* and *auguriari*. Often the forms with *i* and without *i* co-exist.

Storia for *historia* occurs on p. 4, l. 7. In the Greek C.A. it appears as ἱστορικὰ. It is, of course, identical with the Italian derivative meaning "story."

***Thensauratio.** A coinage from *thensaurus* or *thesaurus*, treasure or treasury. It appears on p. 97, l. 12, Nam hae primae domini sunt bonae *thensaurationes* ("For these, i.e., moral excellences, are the chief good gifts of the Lord.")

There is one passage in the Didascalia, a quotation from or reminiscence of 2 Kings, xxi. 8, which deserves and demands special treatment. I mean the strange expression to be found on p. 32, l. 9-13, which runs thus: 'In domo hac in Hierusalem elegi ex omnibus tribus Istrahel et ponam nomen meum in aeternum et *non adponam movere* pedem meum a terra Istrahel,

quam dedi patribus ipsorum.' The A.V. translates, ' In this house and in Jerusalem which I have chosen out of all tribes of Israel, will I put my name for ever. *Neither will I make the feet of Israel move any more out of the land*, which I gave their fathers.' The reading of the Didasc. represents an old Latin version, where the construction of *adponere* with infinitive or ut and subj. is common. The new *Thesaurus Linguae Latinae* gives several references, which I will reproduce. I add the Vulgate rendering and that of the Greek *Constitutiones Apostolorum* (P.A. de Lagarde ; Leipsic, 1862) in parallel columns :

2 Kings, xxi, 8.	C.A. (p. 44, de Lagarde).
Et ultra non faciam commoveri pedem Israel de terra, etc.	οὐ προσθήσω τὸν ποδὰ μοῦ σαλεῦσαι ἀπὸ τῆς γῆς τοῦ Ἰσραήλ

2 Chron, xxxiii. 8.

Et moveri non faciam pedem Israel de terra, etc.

Rönsch ; *Itala und Vulgata*, and the new *Thesaurus* give several parallels, e.g., Gen. iv. 2. *Apposuit parere* fratrem eius Abel (where the Vulg. has pepercit only). Augustine Locut Hept. 2 ad Exod. x 28, Pharao ad Moysen, ' Attende tibi ultra *apponere* videre faciem meam,' (Take heed to thyself, see my face no more), where the Itala reads : 'Attende tibi ne ultra videas faciem meam'; cf. Vulg. 1 Chron. vii, 13, Humiliati sunt Philistini nec *apposuerunt* ultra ut *venirent* in terminos Israel ; cf. Ps. lxxvii. 47, etc.

The same idiom reappears on p. 71, l. 3, Calcare atrium meum non *adponitis* adhuc (Is. i. 11-14). The Vulgate reading and the C.A. are :

Vulg. Is. i. 11-14.	C.A. (p. 185, de Lagarde)
Quis quaesivit haec de manibus vestris ut ambularetis in atriis meis ?	τὶς γὰρ ἐξεζήτησε ταῦτα ἐκ τῶν χειρῶν ὑμῶν ; πατεῖν μοῦ τὴν αὐλὴν οὐ προσθήσεσθε ἔτι.

This use of *adpono* is evidently a Hebraism and almost untranslatable. It is often ignored altogether in the Vulgate renderings. Perhaps the nearest English equivalent is "Venture, presume, proceed."

De Sacramentis.

It is quite evident that the text of the De Sacramentis is very far from settled and that much textual emendation remains to be done. The authenticity of the treatise is generally regarded with suspicion, and few scholars will be prepared to admit that it was written by S. Ambrose himself. Its subject matter is, to a large extent, merely a réchauffé of S. Ambrose's genuine work, *De Mysteriis*, and there are many repetitions of the thoughts and even of the phraseology of that work, but the style is quite different, being lifeless and lacking in dignity. Many expressions are careless and inartistic, while the repetition of the jerky, and often childish questions with which the work abounds is monotonous and irritating, and quite out of keeping with Ambrose's stately style and elevation of thought. Tillemont, Schanz, Schermann and others have assigned the *De Sacramentis* to Maximus, bishop of Turin, who died after 465 A.D. Rauschen, on grounds of difference of style and subject matter, e.g. the symbolical washing of feet, sums up against ascribing the work to Maximus. Rauschen thinks the author of the work lived ' not far from Milan,' and that he borrowed from the *De Mysteriis* (which is obvious) and was familiar with the rites of the church of Milan, or at any rate with the Gallician church. Dom Morin in the Revue Bénédictine of 1894 (p. 339, sqq.) and 1895 (pp. 386, sqq.) argues strongly for the view that the *De Sacramentis* and another treatise the *Explanatio Symboli ad initiandos*, attributed to S. Ambrose, are not by that author but by another unknown writer. I will quote Dom Morin's words (p. 340 in the 1894 Revue): " Signalons tout d'abord la similitude de ton qui se remarque dans les deux ouvrages. De part et d'autre, c'est la même rapidité de style, une foule de petites phrases hâchées, d'interrogations et de réponses, bref un dialogue presque continuel dont l'orateur fait lui-meme les frais et qui amène constamment des expressions du genre de celle-ci " : the peculiar expressions, common to both works, are then enumerated, e.g., *quare, qua ratione, numquid, sed dicis mihi, accipe, vides, vide, habes, ergo ;* the use of out-of-the-way words like *praerogativa, cautio, derogare, spiritale signaculum, celebrare mysteria*, etc. Then he goes on to point out the similarity between the two

documents in their respect for the Roman see and their use of the term *fidelis*. Also the author of the *Explanatio Symboli* insists that his creed is that of Rome, the seat of S. Peter. In a later number of the same Revue (Sept. 1895) Dom Morin alters his mind and comes to the conclusion that both works are from shorthand notes or from a hearer's verbal record of sermons addressed by S. Ambrose to initiates. Moreover he detects a want of reserve or delicacy shown in revealing the words of the Canon at the Holy Eucharist. The foll. are his actual words in the Revue of Sept. 1895: "Je suis de plus en plus convaincu que ces deux opuscules si intéressants proviennent l'un et l'autre des notes prises par les auditeurs de saint Ambrose pendant les instructions prêchées par lui aux néophytes. Corriger en conséquence l'hypothèse émise antérieurement." R.B. Feb. 1894. Probst (1893) came to the same conclusion (Liturgie des 4 Jahrh. 239). The De Sacram. dates, according to Rauschen, somewhere between 400-500 A.D. With this view I should be inclined to agree.

It is worthy of remark that Gaudentius in his Preface to Benivolus complains of the liberty taken with his sermons by certain unauthorised reporters who surreptitiously took notes of his addresses, for he thus writes in the Praefatio ad Benivolum, § 220 De illis vero tractatibus, quos notariis (ut comperi) latenter appositis, procul dubio interruptos, et semiplenos otiosa quorumdam studia colligere praesumpserunt, nihil ad me attinet. Mea iam non sunt, quae constat praecipiti excipientium festinatione esse conscripta, etc. S. Ambrose may have suffered from the same annoyance and possibly the De Sacramentis arose in this way, i.e., as a pirated edition of sermons preached by S. Ambrose and issued without his knowledge or consent.

LANGUAGE.

Adlego occurs in the exposition of the Lord's Prayer in the De Sacram. in Bk. VI, cap. 3, § 11, Hoc ergo absolvamus; deinde quomodo debeas incipere orationem et . . . . quid subtexere, quid *adlegare* . . . . It means "to petition."

Contuitus in the sense of the more usual *intuitus* ("gaze") occurs in Bk. V, cap. 4, § 19, Ecclesiae contuitu et consideratione

te ipse commenda. The expression *contuitu* utilitatis, " in view of utility," occurs in Ambrose in Luke x, § 51.

Convenio as a technical term for a petition in prayer occurs in the De Sacram. Bk. V, cap. 4, § 28, Si dimiseris, bene *convenis*, ut dimittatur tibi ; si non dimittis, quomodo eum *convenis*, ut dimittatur tibi ? (" If you have forgiven, you pray sincerely that you may be forgiven ; if you do not forgive how can you pray Him that you may be forgiven ? "). This sense of the verb springs naturally out of its classical sense (with the accusative) of " accost, interview."

Ferior, " to keep holiday, be idle," occurs in the De Sacram. Bk. V, cap. 4, § 22, Caelum est ibi, ubi flagitia *feriantur*. This word also occurs in Ambrose in Luke, v, § 39.

Fides devotioque : This phrase which is found often in the De Sacram. is a characteristic *vox Ambrosiana*, being found passim in his unquestioned works. The foll. are examples from the De Sacram., viz., Bk. I, cap. 1, § 3, Et sit in te *fidei devotionisque* plena fragrantia ; cf. Bk. III, cap. 1, § 6, Quod ante excusavit, humilitatis fuit ; quod postea obtulit, *devotionis* et *fidei ;* cf. Bk. VI, cap. 5, § 21, Hoc valet mulieris gravitas et pudicitia et eius bona conversatio, ut virum suum vocet ad *fidem* et *devotionem ;* cf. in the same section : In Christo divitiae tuae pudicitiae sunt et castitatis infulae, *fides*, *devotio* et misericordia. In two passages *devotio* alone is found, viz., in Bk. III, cap. 1, § 6, Ipsum sequimur apostolum Petrum, ipsius inhaeremus *devotioni ;* cf. Bk. VI, cap. 5, § 24, Culpa non regnat, peccatum non regnat, sed regnat virtus, regnat pudicitia, regnat devotio. A characteristic example from Ambrose is the foll. from Hex. iv, 7, Ecclesia maius *devotionis* suae et fidei toto orbe lumen effundat.

Peregrinor in the sense of " to be bewildered, perplexed," occurs once in the De Sacram., viz., in Bk. III, cap. 1, § 3, Ideo *peregrinaris*, ideo te dubitatio tenet ? It naturally arises out of the more usual meanings of the verb, viz., (1) " to roam, wander " ; and (2) " to be absent from," in which latter sense it occurs in Ambrose.

Prosapia in the sense of " family, household," is another Ambrosian word which occurs in the De Sacram. in Bk. II, cap. 1, § 1, Et ideo in illo diluvio omnis corruptela carnis interiit, sola iusti *prosapia* et forma permansit.

Sors for sordes, " filth," occurs in Bk. IV, cap. 1, § 4, Ita et vos iam bonus odor Christi estis, iam nulla in vobis *sors* delictorum, nullus odor gravioris erroris. This form of the noun is found in Ambrose.

A good idea of the differences of style between the De Sacramentis and S. Ambrose's ordinary prose may be obtained by comparing sections of the former with passages in the undisputed *De Mysteriis* dealing with the same subject, i.e., Moses sweetening the waters of Mara and Elisha raising the axe from the water.

Moses sweetening the Water of Mara.

De Sacram., Bk. II, cap.4 § 12

Moyses cum venisset in desertum et sitisset populus et venisset ad Merrha fontem et bibere vellet aquam, quia, ubi primum hausit, amaritudinem sensit et coepit bibere non posse, ideo Moyses misit lignum in fontem, et coepit aqua, quae antea erat amara, dulcescere. Quid significat, nisi quia omnis creatura,corruptelae obnoxia, aqua amara est omnibus ? . . . . Amara ergo aqua ; sed ubi crucem Christi, ubi acceperis caeleste sacramentum, incipit esse dulcis et suavis.

De Mysteriis, cap. 3, § 14.

Merrha fons amarissimus erat ; misit in eum Moyses lignum, et dulcis est factus. Aqua enim sine praedicatione dominicae crucis ad nullos usus futurae salutis est ; cum vero salutatris fuerit crucis mysterio consecrata, tunc ad usum spiritalis lavacri et salutaris poculi temperatur. Sicut ergo in illum fontem Moyses misit lignum, hoc est, propheta ; ita et in hunc fontem sacerdos praedicationem dominicae crucis mittit, et aqua fit dulcis ad gratiam.

De Sacram. Bk. IV cap.4 § 18

Sitiebat populus, venit ad fontem ; amarus erat fons, misit lignum sanctus Moyses in fontem, et factus est dulcis fons, qui amarus erat ; hoc

De Mysteriis, cap. 9, § 51.

Merrha fluvius amarissimus erat, ut sitiens populus bibere non posset ; misit Moyses lignum in aquam, et amaritudinem suam aquarum natura

est, mutavit consuetudinem naturae suae, accepit dulcedinem gratiae.

deposuit, quam infusa subito gratia temperavit.

Elisha raising the axe-head.

De Sacram. Bk. IV cap.4 § 18

De Mysteriis, cap. 9, § 51.

Accipe et quartum exemplum. Ceciderat ferrum securis in aquas, quasi ferrum sua consuetudine demersum est; misit lignum Elisaeus, statim ferrum elevatum est et aquis supernatavit, utique contra consuetudinem ferri; est enim materies gravior, quam aquarum est elementum.

Sub Elisaeo propheta uni ex filiis prophetarum excussum est ferrum de securi et statim mersum est. Rogavit Elisaeum, qui amiserat ferrum; misit etiam Elisaeus lignum in aquam, et ferrum natavit. Utique et hoc praeter naturam factum cognoscimus; gravior est enim ferri species quam aquarum liquor.

A SUGGESTED TEXTUAL EMENDATION.

De Sacramentis, Bk. III, cap. 2, § 11. The reading in Rauschen's Florilegium Patristicum is as follows: Post haec quid sequitur? Venire habes ad altare, *quoniam* venisti; videre habes, quae ante non videbas, hoc est, mysterium quod legisti in evangelio, etc.

The reading as it stands does not make clear sense, for the second sentence would appear to mean: "You must come to the altar, *since you have come*," which is obviously not what the writer intends. Father Hurter alters the punctuation by putting a full-stop at *altare* and beginning a fresh sentence at *quoniam*, which certainly is an improvement but puts a forced meaning on *quoniam*, viz., "and when." This is the first mention of the altar, the previous books dealing with Baptism, Confirmation, etc. Hence *quoniam venisti* seems to conceal a different reading, the sense suggesting a negative not a positive sentence. If we adopt the reading *quo non iam venisti*, "whither thou hast not previously come," the difficulty disappears. Obviously the recognised abbreviation by means of the bar over the *n* might have been inadvertently omitted by a careless scribe, and the three separate words intended, *quo*, *n*(*on*), and *iam*, run into one, thus producing *quoniam*.

ADDENDA.

VERB-FORMS IN FU- IN PERFECT TENSES AND INFINITIVES.

(*Cf. p. 132*).

Gaudentius' Tractates show another characteristic (also to be observed in other contemporary writings, e.g., the quasi-Ambrosian *De Sacramentis*) in the formation of perfect tenses and participles, viz., a pronounced tendency to use the 'full' forms, i.e., *fui* for *sum*, *fuisse* for *esse*, etc. In the Praefatio we find in § 220 this typical example : Quatuor praeterea breviores tractatus, quos de diversis capitulis Evangelii apud te olim *fuisse* me *locutum* prodidisti ; cf. Tract. I, § 231-2, Oportebat enim..... Christum.....cunctaque in statum tranquilli primordii revocare, quae *fuerant* velamine tetro *confusa* ab illo principe tenebrarum ; cf. Tract. III, § 248, Mentiri eum putaremus potuisse si ea quae praedixit, *impleta* non *fuissent* ; cf. Tract. IV, § 251, Ergo quoniam non oportet rebus carnalibus immorari eum cui Filius Dei *fuerit revelatus*, quaeramus reliquas.....partes ; cf. Tract. IV, § 252, Secundum quod *praeceptum fuerat* in Lege ; cf. Tract. IV, § 253, De tanta enim multitudine vix pauci ad Christi fidem inveniuntur *fuisse conversi* : cf. Tract. VI, § 260, Sicut per Moysen *comminatus fuerat* Pharaoni ; cf. Tract. VIII, § 270, Ideoque vas electionis Apostolus, ad istud bonum quod *consecutus fuerat* ; cf. Tract. VIII, § 270, Quod ego arbitror non parentibus virginum *fuisse* a beato Apostolo *dictum* ; cf. Tract. VIII, § 274, Constat autem populum Gentium ex errore idololatriae, in quem *fuerat* olim *devolutus*, nunc ad christianae veritatis cultum celeritate rotae cujusdam properare currentis ; cf. Tract. VIII, § 276, Ostendam tibi, dilectissime, et ipsum protoplastum Adam divinae familiaritati *fuisse conjunctum*; cf. Tract. IX, § 292, Quamquam ergo nesciat architriclinus Moyses, ex Baptismatis dono tantam gratiam *fuisse collatam* ; cf. Tract. XI, § 301, Probavimus quidem istius Evangelistae testimonio, non unum, sed multa, et innumerabilia a Christo *fuisse* opera *celebrata* ; cf. Tract. XIII, § 314, Docens interim, illud quod

Maria fecerat, necessario erga se *celebratum fuisse* sepulturae mysterio ; cf. Tract. XV, § 326, Is profecto,.....intelleget, probabili, ac summo judicio id *fuisse* a nostris majoribus *constitutum* ; cf. Tract. XV, § 330, Jam vero si quis a me superioris disputationis reliquias exigat, inquirens cur illi cibi qui *fuerant* causa continentiae in Lege *prohibiti* ; cf. Tract. XVII § 337-8, Si juxta opinionem quorundam infidelis fuisset, Christus illi post resurrectionem suam apparere non *fuerat dignatus* ; cf. Tract. XVII, § 338, Nec exigat in carne conspicere quem testimonio apostolorum, post passionem crucis resurexisse, et *visum fuisse* didicerit ; cf. Tract. XIX, § 360, Et nunc humilia quaeque secundum carnem vel egisse, vel *locutum fuisse* ; cf. Tract. XIX, § 361, Et quod resurgens in ea videtur qua *passus fuerat* compositione membrorum ; cf. below, Ambiens in amicitiam regis, et in gradum presbyterii, unde merito *pulsus fuerat* revocari ; cf. § 365, Si diligeretis me, laetari vos oporteret quod ad Patrem pergerem, quia pater major me est, ut cum *factum fuerit*, credatis aequalem ; cf. Tract. XXI, § 371, Quod igitur beato Petro licuit audenter dicere de patriarcha David, quia *mortuus fuerit* et sepultus.....; cf. Tract. XIV, § 325, Cum non assequar, qualiter eam (i.e. lucem) Creator ejus ex nihilo fecerit, nisi credidero tamen, et *confessus fuero* eam factam, mendacem Deum sacrilega cunctatione pronuntio ; cf. Tract. X, § 298, Nam neque Adam *fuisset mortuus* .....nisi contra vetitum manducasset ; cf. Tract. I, § 236, Quando penitus *fuerit devicta* mortis nox a Sole justitiae ; cf. Tract. VII, § 266, Transtulit se ad Gentes, sicut dudum *fuerat comminatus* : cf. Tract. XVIII, § 348, (Cum) Se in illis esurisse et sitisse, et peregrinum, et nudum, et infirmum, et *carceratum fuisse* perhibeat.

PARTICULAR USES OF ISTE.

(*Cf. p. 139*).

Iste. This pronoun, which in classical Latin bore a depreciatory sense, is often used by Gaudentius with a ' backward ' reference and that by no means uncomplimentary. A typical example occurs in the suspected Tract. XXI, § 371, Itaque cum Christus apparuerit vita nostra, tunc et *iste* cum ipso apparebit

in gloria ; here *iste* refers back to Philastrius whom Gaudentius reveres as a saint. Cf. Tract. XV, § 326, Judaei erant *isti* ante adventum Domini Salvatoris, sub Lege tantum veteri conversantes, where *isti* refers back to the Macchabaean martyrs whom Gaudentius ranks as saints born ' out of due time ' and worthy of Christian veneration. Indeed he refers to their persecutor, King Antiochus, by the pronoun *ille* which is meant to be derogatory, as the quotation contained in the next section shows : Quanto enim nobiliores *isti* septem pueri rege Antiocho ! quinimmo quam clara in *istis* nobilitas fidei, et quam ignobilis in *illo,* ac poenalis nota perfidiae ! *Isti* Deum Patrem colunt, *ille* diabolum : *isti* venerantur legem patriam, *ille* contra Deum rebellans, filium se fatetur esse diaboli ; cf. Tract. XVII, § 336, Jam qui sunt *isti* quorum beatis reliquiis illustramur, hinc incipiam numerare ; here again *isti* refers to people like John the Baptist and the disciples ; cf. Tract. XI, §§ 301-2, Verum ego ab *isto* sermone superiora libri hujus dicta recensens, invenio plurima usque in hunc locum Evangelii Christum Deum nostrum miranda opera confecisse ; cf. § 301 above, Probavimus quidem *istius* Evangelistae testimonio.....multa .....fuisse opera celebrata ; in both cases *iste* refers back to a person or thing already mentioned : cf. Tract. XVII, § 341, Milites erant *isti* in partibus minoris Armeniae constituti ; cf. Tract. XVII, § 340, Jam quid post *istos* decem, de Quadraginta Martyribus dignum loquar, qui se itineri meo.....fideles comites praebere dignati sunt ? Cf. Tract. XVI, § 333, Non jam videbitur perfunctoria *ista* auditio, quae bonorum terrae praemiis honoratur, et non cujuslibet terrae, sed illius olim promissae, illius fluentis lac et mel. The previous quotation from Isiaah I, promising that those who listened to the voice of God should eat the good things of the land, is a clear indication that *ista* is honorific, as does the use of *illius* as an attribute of *terra promissa ;* cf. Tract. XV, § 329, In magno fuerunt *isti* fideles, cum idolothyta inter supplicia respuerunt..... Formam tolerantiae praebuerunt *isti* beatissimi fratres futuris post passionem Christi martyribus.....; cf. Tract. XIV, § 324, Indivisam Trinitatis naturam confessio *ista* signavit ; cf. Tract. XII, § 309, Post *istud* praesens testimonium Patris, cum

esset jam proximus Passioni, sic ait.....; in the previous section Gaudentius uses *illud* in precisely the same sense, viz., Intueri convenit quod fuerit *illud* praesens mundi judicium; cf. Tract. IX, § 289. Jam nunc ad spiritales lineas recurrentes, quis *iste* sit architriclinus advertamus: cf. Tract. XXI, § 373. Et *iste* quidem consummati operis nunc apud Deum fructibus, gratulatur; cf. Tract. XVI, § 335. Quid statim muneris accepit *ista* confessio? i.e., Tu es Christus Filius Dei vivi; cf. Tract. VIII, § 269. Quid est ergo, quod *ista* Evangelii lectio quae hodie recitata est, festivitati nuptiali interfuisse Dominum perhibet invitatum? Cf. Tract. VIII, § 273, Veram rei gestae historiam, ut oportuit, cognoscentes, jam quis *iste* sit dies tertius, in quo factae nuptiae memorantur, spiritualiter exponamus; cf. Tract. XI, § 307, Igitur cum generalis, ut supra dixi, sit *ista* sententia, specialiter tamen dirigitur ad Judaeos.....Haereticos etiam Dei Filium blasphemantes, non mediocriter sententia *ista* contundit..... where the *sententia* referred to is the complimentary one; *Beati qui custodiunt judicium, et faciunt justitiam in omni tempore* (Ps. CVI. 3); cf. Tract. II, § 251, Quod *iste* immaculatus Agnus Dominus Jesus, et justorum et peccatorum carnem suscipere sit dignatus ex Virgine; cf. Tract. I, § 236, Opportunius autem congruit expositio *ista* fidelibus.

FIGURES OF SPEECH.

(*Cf. p. 73*).

Allegory. The use of Allegory was characteristic of almost all Patristic writers; in fact it was perhaps their most usual means of explaining or illustrating Holy Scripture and the Sacraments. Gaudentius was rather fond of this figure, as was S. Ambrose, whom he admired so intensely and imitated so deliberately. Perhaps the most beautifully worked out example is to be found in Tract. XXI, § 373. Excidit continuo imis ab stirpibus horrentem silvam diversi erroris bonus agricola, et aratro doctrinae pronus incumbens invertit crudam totis viribus terram, squalentemque humum sulcis assiduis in novalia foecunda convertit, affatim semina vitalium mandatorum gremio ejus insinuans. Plantavit quoque vineam, cujus laetaretur ex fructu: quoniam "Vinum laetificat cor

hominis" (Ps. CIV). Oleas etiam pacis agrestibus indidit oleastris, et asperitati pomorum silvestrium germina pinguedinis, ac suavitatis inseruit; ut haberet apostolicus vir aliquem et in vobis fructum, sicut et in caeteris gentibus. Et iste quidem consummati operis nunc apud Deum fructibus, gratulatur: nam "dignus est operarius mercede sua" (Luc. X); et laborantem agricolam oportet primo de fructibus sumere (2 Tim. II). Here the comparison that is so happily worked out between the untiring labours of Filastrius (the predecessor of Gaudentius) in the community of Brescia and the turning over and sowing of the stubborn soil by a diligent farmer is singularly apposite. It is further elaborated by the addition of the figure of the grafting of the wild olives with the olives of peace (*oleas pacis*) so as to counteract their natural bitterness with the "seeds of fertility and sweetness." While the above allegory is undoubtedly the most beautiful Gaudentius employs, there are other examples almost as fine, e.g., that in Tract. XVI, § 334, Nunc vero sanctarum lectionum puteus altus est (Joan IV, 11), et ego hauritorium verbi non habens, aquam vivam sitientibus vobis interim ministrare non possum. Obsecro communem patrem Ambrosium, ut post exiguum rorem sermonis mei, ipse irriget corda vestra divinarum mysteriis litterarum. Loquetur enim Spiritu sancto, quo plenus est, et flumina de ventre ejus fluent aquae vivae, et tamquam Petri apostoli successor, ipse erit os universorum circumstantium sacerdotum. There is another example in Tract. XIII, § 316, Certamen nostrum contra vitia carnis est, contra cupiditatem pecuniae, contra animi iracundiam; quae sunt arma diaboli, quibus resistendum est utique galea fidei, lorica continentiae misericordiae clypeo, "in quo possimus," ut ait Apostolus, "omnia jacula nequissimi candentia exstinguere" (Ephes. VI). The commonest examples of Allegory in the strict sense of the term (for most of the other examples might perhaps be called Metaphors) in Gaudentius are introduced to explain quotations from Holy Scripture, as e.g. in Tract. VIII, § 273, where in explanation of the words of St. John II, *Et die tertia nuptiae fiebant in Cana Galilaeae*, he has the following words: Dies itaque fuit in mandato primus, ab Adam usque ad Moysen; secundus dies fuit sub Lege Moysi; tertius dies est sub Gratia Salvatoris. In

connexion with this explanation Christ becomes the bridegroom, the Church the bride, and the gifts of the ring, the earrings, and the costly bracelets are given a spiritual meaning allegorically thus: In quo die Sponsus ipse coelestis, amator animarum credentium Dominus Jesus, sponsam sibi ex Gentibus conjunxit Ecclesiam, cui annulum signaculi sui, et inaures fidei tribueret pretiosas.....videlicet Filium; cf. Tract. IX, § 283, "Non est bonum tollere panem filiorum, et dare canibus" (St. Matt. XV), id est Gentilibus qui prius in superstitione positi, canum more consueverant immundum sanguinem idolothytarum lambere victimarum, contra Dominum Deum non agnitum ore rabido oblatrantes. Nam canes eramus nos quondam Gentes, et filii erant aliquando Judaei.....

This Allegory might more strictly perhaps be called a Simile but the interpretation of the Matthean quotation is allegorical. There are further examples of Allegory in Tract. I, § 231-2, Oportebat enim Solem Justitiae Christum, et Judaeorum caliginem, et rigorem Gentilium, ante ardorem futuri judicii, placido Resurrectionis suae lumine dimovere, cunctaque in statum tranquilli primordii revocare, quae fuerant velamine tetro confusa ab illo principe tenebrarum; cf. Tract. I, § 234, Exodus ergo beato atque perfecte consummatur in nobis quando verus Moyses de Jordanis aqua sumptus, et natura, non positione, Deus, Dominus noster Jesus Christus, virga crucis suae nos per aquam Baptismi de captivitate Pharaonis diaboli educit, ac de omni tenebrarum ejus Aegypto eripit, evocans nos in lucis opera de tenebris actuum mundanorum.....; cf. Tract. I, § 235, Eramus et nos aliquando in Aegypto nescientes Deum, ac luminis et veritatis ignari, quos urgebant immundi spiritus, veri Aegyptii, laterem facere, terrenis videlicet inservire figmentis; cf. Tract. II, § 244, Deinde quomodo panem de multis tritici granis in pollinem redactis per aquam confici, et per ignem necesse est consummari; rationabiliter in eo figura accipitur corporis Christi, quem novimus ex multitudine totius humani generis unum esse corpus effectum, per ignem sancti Spiritus consummatum; cf. in the next section, § 245, Similiter et sanguinis ejus vinum ex pluribus acinis, id est uvis vineae ab ipso plantatae, collectum, in torculari crucis exprimitur, et per capacia vasa fideli corde sumentium propria virtute fervescit; cf. Tract. III, § 245, Lunam quoque, id est Ecclesiam,

quae in pace crescit, in persecutione minuitur (minuitur autem globo plenitudinis, non lumine claritatis), nunc eam sicut solem cernimus per totum splendere orbem. Caeterum quod Sol justitiae Christus septies tantum terris hodie luceat, quam lucebat, radii ejus testes sunt, " qui illuminant omnem hominem venientem in hunc mundum " (Joan I) ; cf. Tract. III, § 247, Ab ipsis enim Christus in hunc mundum veniens, " sicut ovis ad victimam ductus est " (Is. LIII) ; cujus Agni nos sanguinem (signum videlicet Passionis) vel in duobus postibus, seu fide et opere, seu corde et ore ; vel in liminaribus habentes nostrarum frontium ab omni incursu saevientis plagae protegimur. Quod autem decima die agnus accipitur, et quartadecima immolatur, hoc significari perspicio, quia Judaeorum populus Filium Dei in Decalogo Legis acceptum, et post transmigrationem Babylonis, sicut scriptum est (St. Matt. I), quartadecima generatione nascentem, crucifixurus esset ad vesperum. Ad vesperum autem, sive hujus mundi, quia novissimis temporibus saeculi passus est ; sive etiam ad ipsius solis occasum, quoniam crucifixo Domino occidit sol ; cf. Tract. V, § 255, Sicut enim calciamenta terrestria carnalium pedum munimina sunt, et vel asperitati frigoris, vel serpentum morsui, vel spinarum resistunt aculeis : ita Legis divinae praecepta, quibus gressus nostrarum mentium munire praecipimur ; repugnant et serpenti diabolo et asperrimo Aquiloni Gentilium, et haereticorum undique compungentium spinis ac tribulis ; cf. Tract. V, § 257, Ille (i.e. Christus) non propter se calciatus est, sed propter nos ; quoniam terra sustinere non poterat majestatis ejus nuda vestigia. Calciamenta cum dicit, gressus ostendit sanctarum Scripturarum, quibus graditur, et circuit notitia ejus in omnes qui habitant super terram. Et ideo Joannes Baptista in Evangelio negat vel idoneum se esse, vel dignum, qui solvat corrigiam calciamentorum ejus, id est, sermonem ejus ; sive ut edisserat unum de mandatis ejus ; sive ut nudare valeat, et evidentur ostendere calciati adhuc in isto saeculo Verbi Dei veneranda vestigia ; cf. Tract. II, § 243, Et idcirco caput divinitatis ejus cum pedibus incorporationis et interioribus simul jubemur manducare mysteriis, ut pariter universa, quemadmodum tradita sunt, credamus, non infringentes os ipsius illud solidissimum ; " Hoc est corpus meum ; hic est sanguis meus....."

USE OF "DUM," WITH INDIC. IN CAUSAL SENSE.

(*Cf. p. 130-1*).

Praef. § 219, Vere enim moritur apud Deum, qui ab apostolicae fidei veritate discedit, cui Christus Deus, qui vita est, amputatur, *dum* aeternae Trinitatis homoousion deneganti *subtrahitur* (= "since," takes Indic.).

Praef. § 227, Nonnulli enim prudentium saeculi, sapientiae coelestis ignari, *dum volunt* fortuita astruere universa quae creator omnium Deus justo moderamine providenter exercet, ita loquuntur (= "since," takes Indic.).

Tract. V, § 256, Ibi solvitur quaestio ubi calciamenta solvuntur, *dum* statim causa *adjicitur*. "Solve," inquit, "calciamenta de pedibus tuis, locus enim in quo stas, terra sancta est." (= "since," Indic.).

Tract. V, § 257, Propterea et Apostoli in Evangeliis alibi prohibentur portare calciamenta in via, *dum dicitur* eis in Evang. Matthaei a Domino: "Nolite possidere....." (= "since," Indic.).

Tract. VI, § 262, Tunc enim saevit in Dei famulos, quando prima virtus ejus in primogenitis occiditur, *dum* vel idololatriam, vel superstitionem, vel caeteros principales errores daemonum Deus *disperdit* ex nobis; cf. Tract. VIII, § 269, Enimvero, charissimi, pene omnis Evangeliorum textus, Dominum Christum inter homines conversantem desperatis rebus opem contulisse insinuat.....*dum* blasphemantes Judaeos *increpat*, *dum* Scribas et Pharisaeos fallaciae, doli.....*coarguit*, etc. (*dum* = "since," Indic.); cf. Tract. VIII, § 270, Benedixit ergo quod constituerat a primordio legitimum Christus conjugium, *dum* pergere ad nuptias non *renuit* invitatus: et tamen virginitatem docuit esse meliorem, *dum* magis per eam nasci *dignatur*. Probavit sanctam Virginem suum esse domicilium Deus,.....*dum* sine detrimento integritatis maternae *nascitur*, sine corruptela conceptus; cf. Tract. XI, § 304-5, Operatur in sabbato, et implet Legem, *dum* conditionem *interpretatur* Legis, *dum* operum differentias *illuminat*, *dum facit*, quae Lex de sabbati feriis excepti, *dum* ipsum sabbati diem benedictione sua sanctificatum, beneficiis suis *efficit* sanctiorem; cf. Tract. XIII, § 318, Ita nec praesentis temporis utilitatibus consulunt, *dum* nimia cupiditate *caecati*

sunt ; cf. Tract. XVI, § 335, Sed congruus ordo servatur, *dum* principi Apostolorum primus loquendi locus jure *defertur ;* cf. Tract. XVII, § 345, Portionem reliquiarum sumpsimus, et nihil nos minus possidere confidimus, *dum* totos quadraginta in suis favillis honorantes *amplectimur ;* cf. Tract. XVIII, § 354, Laudat autem minaciter simul, et prudenter. Minaciter quidem, *dum* ipso iniquitatis vocabulo pessimam diaboli prudentiam *damnat ;* prudenter autem, *dum* contra argumentorum ejus consilia discipulos audientes *informat*..... .

Cf. Tract. XXI, § 371, Est enim Patriarcharum filius, et socius in fide, et aemulator conversationis ; quorum sinceritati simillimus, et qualem Christus vivere Deo pronuntiat, incredulitatem Sadducaeorum valida praescriptione refellens, *dum dicit*, illum qui nuncupatur Deus Abrahae, et Isaac et Jacob, non esse Deum mortuorum sed vivorum.

FURTHER PARALLELS FROM ANTHIMUS, "DE OBSERVATIONE CIBORUM," (*c.*500 A.D.),

(S. H. Weber's Princeton Dissertation).

I am indebted to Prof. Löfstedt of Lund for drawing my attention to a dissertation on Anthimus : *De observatione Ciborum*, written by Dr. S. H. Weber of Princeton University, U.S.A. Anthimus' date is about 500 A.D. and his treatise deals with the effects of diet on health and temperament. I have quoted the following passages from Anthimus as they offer confirmation, or at any rate strong support, of some of my tentative conclusions in patristic syntax and philology.

Opus habere (p. 15). This use of *opus habere*, like *indigeo* and *egeo*, p. 14, is paralleled by quotations from Anthimus, p. 16, l. 24, Miror satis quis illis ostendit talem medicinam ut non *opus habeant alias medicinas*.....

Cf. again in the same author, p. 34, l. 20, Ostrea vero si olent

et quis manducaverit *alterum veninum opus non habent*. The same phrase is repeated on p. 50, l. 8, 9. It is interesting to note that it occurs in Ambrose De Fide, 5, 17, 213.

A, Ab – "than," (p. 125). Weber notes two examples of this usage in Anthimus. See p. 30, l. 20, Musariones vero et tufuras meliores *ab* aliis politis sunt ; cf. same page, l. 22, Tructa et perca aptioris sunt *ab* aliis piscibus. Weber adds the remark that it is found especially in African writers and in those like Gregory of Tours who had no pretensions to good style. Wölfflin thought it arose in Africa. Weber very aptly shows how the ideas of separation and comparison are akin by quoting the English example of "different *from*" and "different *than*."

Ipse — idem (p. 118). Weber notices eight instances of this use of *ipse* in Anthimus, e.g., p. 28, l. 6, Opus *ipsut* afratu ; cf. p. 28, l. 8, Sic vapore *ipsius* iuscelli coquat *ipsut* afratu ; cf. p. 28, l. 10, Et sic ponitur in medio missorio gravata *ipsa* ; cf. l. 14, Et de *ipsos* puros pectenis fient sfere niveae ; cf. p. 46, l. 10, In ipso lacte missas ; cf. p. 48, l. 11, Sed buter *ipsum* ; cf. p. 54, l. 19, Uva passa similiter *ipso* generi de uvas dulcis. I have retained the fantastic spelling of the original Latin.

Brodium (p. 136). This strange word used by Gaudentius is apparently the same word as that occurring in Anthimus, p. 32, l. 16, Asse ita ut cappellentur partes et sic in *bridos* assentur ("provided they are roasted in broth."). Weber compares the German *brod*.

Praeterea (p. 153). This use of *praeterea* as equivalent to *praesertim* or *maxime*, which Weber is wrong in thinking an entirely new meaning and unique in Latin, occurs in Anthimus (Weber) several times, e.g., p. 14, l. 6, *Praeterea* de lumbis porcelinas expedit assos manducare ; cf. p. 22, l. 6, Pro ipsis exposita est ista ratio *praeterea* illis qui infirmioris sunt corpore ; cf. p. 26, l. 1, *Praeterea* illis congrua sunt qui fluxum ventris patiuntur ; cf. p. 32, l. 7, *Praeterea* si salsi gravis sunt et malas humores nutriunt ; cf. p. 36, l. 2, *Praeterea* si ad hora collecta manducantur ; cf. p. 38, l. 6, Congruum est *praeterea* ad renium vitia ; cf. p. 19-20, l. 24 and l. 1, De ventre vero bouis vel vervices auctoris iubant manducare *praeterea* illa quae sunt spissa.

Index Verborum et Materiarum.

A

	Pages.
A, Ab, (= than)	125, 170
Abl. Abs.	130
Abscisus	147
Acc. and Infin. (substitutes for) ...	10-12
Adesco	147
Adjective (position of)	103, 104
Adlego	157
Adponam movere (Hebraism) ...	154, 155
Adproximatio	147
Adverto	135, 136
Aliquantus	147
Ambulo (transitive)	12
Anomalous Nouns	144, 145
Aptabilis	136
Aspergo	148
Attribute (separation of) ...	104-106
Augmentator	136
Augurior	148

B

Baptismus, baptisma	109
Biblical Quotations	22-62
Brodium	136, 170

C

Cases (interchange of) 145, 146
Circa, circum 125, 126
Cogito 148
Comestio 136
Comparatives (irregular) 146
Compopulari 148
Concibare 149
Condensum 149
Consonants (insertion of) 142, 143
Constitutus 12-14
Contractator 149
Contuitus 157, 158
Convenio 14, 158
Conversor, conversatio 110
Convidua 149
-Culum (nouns in) 110, 111

D

Debite 136
Declensions (interchange of) 144, 145
Decolatus 149
Decursus 111
Defero 111, 112
Deforis 149, 150
Deformare 150
Devotio-que 158
Diminuare 150
-Do (nouns in) 112, 113
Dum 130, 131, 168, 169

E

Emolumentum 150, 151
-Entia (nouns in) 113, 114
Erogo, erogatio 114
Evacuo 114
Exeo de 115, 116
Exigo 136
Extermino, exterminator 116

F

Ferior 158
Fides 158
Figures of Speech— ... 73-84, 164-167
(a) Allegory 164-167
(b) Antithesis 81, 82
(c) Annominatio (Pun, Paronomasia, Traductio) 79-81
(d) Chiasmus 73-77
(e) Parallelismus 75-78
(f) Trajectio (Hyberbaton or Transgressio) 83, 84
Fluo 14
Fragro 14
Fruor 14
Fundo 116
Fu- (Perf. Tenses and Infins. in) ... 161, 162

G

Genders (interchange of) 144, 145
Genus (modus, ratio) 117
Gerundive (unusual use of) 131, 132
Gestum 117, 118
Globus 141
Gloriosus 136
Gluterix 151

H

Hauritorium 137
Hyperbaton (Figure of Speech) .. 83, 84

I

Idoneus 137, 138
Incorporatio 138
Indestructibilis 151
Indigeo (Egeo) 14
Indirect Question 19
Indulgeo 15

Infugiare 151
Inmerito (Nec) 139
Inproperium 151
Inquietus 151
Insinuo 138
Intaminatio 151
Ipse (Idem) 118, 170
Irrogo ... ... 13[illegible], 139
Iste 162-164

J

Jubeo (with Dative) 15
Juvo (with Dative) 15
Juxta 139

M

Malignum 151, 152
Mancipo, mancipium 139
Manuale 152
Medela 118, 119
Melioro 119
- Men (nouns in) 119, 120
- Mentum (nouns in) 120, 121
Mereo, mereor (with Infin) 121
Minacitas 139
Misereor (with Acc. and Dat.) ... 15

N

Narrabilis 152
Noceo 15
Non (Nec) for Ne, Neve 21
Noun (position of) 96,-99, 101
Numquid (for Num) 68, 69

O

Ob (final) 132
Obnoxius 121, 122
Obvolutio 140
Odio 152
Operio 15

Opus habere 15, 16, 169, 170
- Or (nouns in) 122, 123
Otiosus, otiose 123, 124

P

Participles (position of) 99-101
Particles (Copulative and Disjunctive) ... 66-68
Passive Personal (for Impersonal) ... 106-108
Permitto (with Infin) 16
Pluo with Acc. case) 16
Praecipio (with Infin) 16
Pluriores 146
Possibilis, impossibilis 124, 125
Perfidia, perfidus 124
Praevaricator, praevaricatio and praevaricor 125
Prepositions (unusual senses) ... 125, 126
Profectus, proficio... 126
Pro (- - final clause) 132
Per (= in spite of) 153
Pitones 153
Praeterea (= Praesertim) 153, 170
Procantatores 153
Propter 153
Peregrinor 158
Prosapia 158

Q

Qu for C 143
Quabus for quibus 145
Quandiu (= Donec, quod) 153
Quando (temporal) 20
Quantus (for Quot) 126
Quisque (In the plural with Positive) ... 140
Quia (with Indic. for Acc. and Infin.) ... 10
Quia (with Subj. for Acc. and Infin.) ... 11-12
Quippe (use of) 69-72
Quod (with Indic. for Acc. and Infin.) ... 10
Quod (with Subj. for Acc. and Infin.) ... 11-12
Quomodo (with Subj. = in order that) ... 132

Quoniam (with Indic, for Acc. and Infin.) 10-11
Quotations (Biblical) 22-62

R

Refrigerium 127
Regno (with Dat.) 17
Reminiscences of Classical writers ... 133, 134
Repensor 140
Repauso (= Reficio) 154
Rixiosus 154

S

Si (with Subj. for Num) 21
Studeo (with Acc.) 17
Suadeo (personally used) 17
Supplanto, supplantatio 127-128
Suballigatura 140
Suggero, suggestio... 140-141
Storia 154
Sors 159
Suggested textual emendation ... 160
Syntax (peculiar) 130-132

T

Textual Emendation (suggested) ... 160
Traductio (Pun) 79-81
Tremo (with Acc.) 17
Triumpho (with Acc.) 17, 18
Trajectio (Figure of Speech) 83-84
Transgressio (Figure of Speech) ... 83-84

U

Tranquillator 141
Thensauratio 154
Utor (with Acc.) 18
Ut.....non (for Ne Final) 19, 20
Ut.....quid 72, 73
Usquequo for quousque (= Donec) ... 132
Umbraliter 141

V

Valeo (=Possum) 141
Verb (position of) 84-96, 98
Vowels (interchange of) 143, 144

W

Word Order 83, 84

Index Textuum.

	Pages.
Genesis II, 21-23	40
Exodus XII, 3-7	42
XII, 15	23
XX, 24-25	53
1 Samuel, VIII, 12-17	47
2 Kings XXI, 1-14, and 2 Chronicles XXXIII, 1-10 ...	50
Psalm XXIII	32
CXXXIX, 7-10	37
Proverbs VI, 14	22
VII, 1-27, and V, 1-14 ...	43
XI, 22 ; XII, 4 ; IX, 13-18 ; and XXI, 9, 19	46
XIV, 12	53
XVIII, 3	30
XIX, 17	60
Canticle V, 1-2	54
Isaiah I, 2	61
VI, 9-10, (cf. S. Matthew XIII, 15)	59
XXVI, 18	24
XXVI, 20	54
LIX, 7-8	48
Ezekiel XVIII, 1-32	55
XXXIV, 12-31	48
Malachi II, 7	54
St. Matthew V, 5 sqq.	59
V, 11-12	29
V, 17	27
V, 18	24
V, 27-28	30
VI, 6-13 (Lord's Prayer) ...	27

St. Matthew	VI, 20	41
	VI, 21	26
	VII, 15 and XXIV, 4, 11, 13	28
	VIII, 4 (St. Mark I, 44) ...	27
	IX, 12	25
	X, 5	29
	X, 9-10	34
	XI, 21-24	43
	XI, 28-30	25
	XII, 31-32	26
	XII, 36-37	30
	XII, 43-45	53
	XIII, 15	59
	XIII, 16-17	29
	XVI, 6 and X, 5 ...	29
	XVIII, 19, and XXI, 21, (conflation) ...	25
	XX, 26-28	26
	XXIII, 18-22	33
	XXIII, 23	34
	XXIV, 4, 11, 13 ...	28
	XXV, 29	29
	XXVI, 26-28 (cf. 1 Cor., XI, 23-25, and St. Luke XXII, 19)	23
St. Mark	I, 44	27
	VI, 6-9	38
St. Luke	II, 10-14	36
	IV, 41	24
	XVI, 1-13	61
	XVI, 19-22	40
	XXII, 19	23
St John	I, 27	34
	II, 8-10	35
	IV, 43-47	39
	IX, 6-7	31
	XII, 32	32
	XIII, 8	30
	XIII, 9	31

St. John XIII, 10	...	...	31
XXI, 25 ...	...	...	35
Acts XIII, 46 ...	...	...	39
Romans X, 13 ...	...	...	37
1 Corinthians II, 9	...	...	31
V, 7-8	...	...	24
XI, 23-25	...	...	23
XII, 8-11	...	...	60
2 Corinthians XII, 7-9	...	...	41
Ephesians V, 18 ...	...	...	34
VI, 16	...	...	36
Philippians II, 5-6	...	...	37

The Author desires to thank his friend, the Rev. R. OSCROFT JONES, L.Th., for his assistance with the Index and for much valuable advice in the reading and correction of proofs.

KW-128-114